

# **THE 1857 RULES OF JULES CHEVALIER**

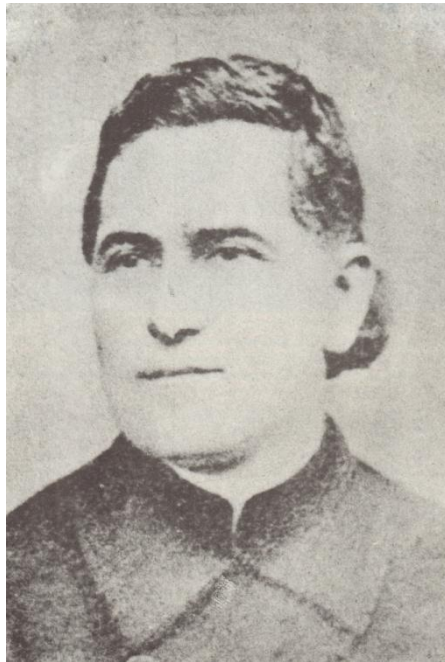


Photo of Jules Chevalier around 1854

Translated and presented by  
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Union of India

+

J.M.J

MAY THE SACRED HEART OF JESUS  
BE EVERYWHERE LOVED

RULES OF THE MISSIONARIES  
OF THE SACRED HEART  
OF  
JESUS

Let all things be done in order (1 Cor 14:40)

## TRANSLATOR'S PRESENTATION

In 1855, Father Jules Chevalier wrote a first draft of *Rules of the Missionaries of the Sacred Heart of Jesus*. He wrote the date and the word 'provisional' on the front page. This would have been before he and Fr Émile Maugenest started their informal but serious novitiate together on Christmas night of that same year. The generally accepted date for the revised text is 1857, after they finished their novitiate on Christmas night 1856. Jules Chevalier tells us in his *Personal Notes* (p. 27) that "we studied the manuals and treatises on religious life and its obligations". Presumably, this would have had some effect on the 1857 text. The late Fr. Angelo Gonzales MSC (Spain) has published both texts together in *Fontes MSC* with valuable notes comparing the two texts. I present here only the 1857 Rules and assume it was the Founder's preferred text even though the earlier text is not without interest.

One might well ask why resurrect a text which the Founder himself did not bother to print but kept in manuscript form throughout his life. Also, when he wrote it, he had little real experience of religious life. Furthermore, it was never part of our legislation and, despite Fr Gonzales arguments to the contrary, the young Founder seems soon to have had doubts whether it was the concise sort of document that was expected in Rome for Constitutions. And in this he would have been correct.

The young Founder may have doubted also whether the Rules brought out clearly the specific structure for mission that would be needed to help heal the world's egoism and religious indifference. Experience soon made him realize that the religious congregation he had in mind would need to be connected in some way with diocesan priests and laity, like branches of the one tree: different certainly but united by the same mission. This is present in the Rules but as a sort of appendage. In 1864, he would publish *The Plan of the Society of the Missionaries of the Sacred Heart of Jesus* explaining it as central to his vision. Finally, in 1862, when he went to the Jesuits for help to write official Constitutions, he did not give them the 1857 Rules, but a briefer set of Rules then being used in Issoudun.

Despite all this, I consider the 1857 Rules to be a significant document. Putting it together from various sources and adding changes he wanted must have been an exciting hope-filled experience for the young Founder. Even though never part of our official legislation, the 1857 Rules remain part of the first fruit of Jules Chevalier's 'experience of the Spirit' that gave birth to our Society. Parts of the document are time-conditioned, but there is also much of lasting value which the Founder will reaffirm in future legislation but which, above all, will be evident in our MSC tradition when lived at its best. If we consult passages dealing with community, authority, novices, prayer, study, apostolate etc., we see that the young Chevalier knew precisely what he wanted when he had studied texts on religious life. He made many points in the Rules that he will insist on throughout his life.

The Second Part of the Rules is an interesting and, I would suggest, significant document. It shows how thoroughly the young Founder hoped to go about re-evangelizing Issoudun and the surrounding areas. He relies on a document that is obviously the fruit of long experience in this sort of mission work. And there is a lot of wisdom in its practical advice. The text mentions several times a famous French preacher/missioner, Jacques Brydayne 1701-1767 who may have had at least an influence on the document Jules Chevalier took as his model.

We should keep in mind that the young Founder wrote these Rules expecting that the candidates at that stage would be already ordained priests like himself and Fr Maugenest, or otherwise adults wanting to be lay Brothers. This explains why only the latter took a vow of chastity; priests had already done so. At this 'embryonic' stage of the Society, as Fr Piperon describes it, vows had the status of private vows. In practice, it was not even absolutely necessary to take vows, but all members had to live the substance of the vows. Father Piperon and some others did not take vows until 1869 when the *Formula Instituti* was approved in Rome as temporary Constitutions but officially establishing the small community as of Pontifical Right.

Jules Chevalier and Émile Maugenest had decided the wisest approach was to begin their religious life based on the Rule of their Sulpician Seminary and then gradually adapt it in the light of their experience. This background may have caused the 1857 Rules to give an impression of excessive separation from the outside world. However, the young Fr Chevalier puts this in better light both in these Rules and in later legislation by his insistence on friendliness and approachability both in community and in pastoral relations.

Some of the precautions in the 1857 Rules concerning 'externs', particularly women, may appear to us exaggerated. However, in this the young Founder repeats what was common in the rules of other religious societies then and which probably continued in various degrees in most statutes and rules for all religious up to the time of Vatican Council II. However, we also find in the Second Part of the Rules the advice "to avoid those exaggerated precautions laid down with the best of intentions but which the world does not always understand" and also "to study St Francis de Sales and imitate him!" In the late 1960s after the Council these precautions were, in general, thrown out as being unnecessary if not mistaken. But today, the Church, urged also by government authorities and law courts, is requiring even more effective guidelines and regulations to ensure pastoral integrity.

With regard to the translation: at times in the manuscript the Founder deleted a number and did not adjust the following numbers accordingly. I have felt that it is better to adjust the text as the Founder would have wanted it if it had gone to the printer. Sometimes I have changed some punctuation to fit in with current English usage, but without change in meaning. The original manuscript gives page numbers when making cross references. Since the pagination now differs, I have given fuller references to the Chapter, article and number.

Where the Founder has underlined words, I have followed normal English usage and printed them in italics. I have also used italics for words he writes in a slightly different script for emphasis. However, when he writes in extra large letters, I have used capitals to indicate the extra large examples, otherwise I have simply used italics also. All the headings are from the manuscript, but for clarity I have always put them in bold type.

The numbers in square brackets throughout the text indicate the page numbers of the manuscript. Each number begins a new page. This will be useful for anyone who may want to consult the French manuscript. Finally, I want to thank Martin Sagayaraj Samy MSC for his patience in solving my many computer problems. I also thank my Superior, Jules Kumar MSC, for putting the text online and printing the photo of the young Jules Chevalier.

Dennis J Murphy MSC

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## INTRODUCTION

[1] The Sacred Heart of Jesus, unique source of *light, truth* and *life*, is not sufficiently known, is not sufficiently loved. Nevertheless, his love has saved the world; his blood has purified it; his grace *transformed* it; and his loving kindness keeps it in existence. To speak of the grandeur of the Sacred Heart of Jesus; to make known all the treasures of mercy that it contains; to spread everywhere the sacred fire of its love; to save souls which are so dear to it; to combat the *egoism* and *indifference* that are an outrage to it; that is the aim of our little Society.

To answer the sublimity of this mission, its members must be apostles, *saints*. They must have complete control of all their passions and keep underfoot the enemies they want to overcome in others. We have, it is true, withdrawn into a solitude that is very dear to our divine Saviour. It is like a fortress built on his adorable Heart: *we have a strong city, Sion* (Is 26:1). However, this refuge, no matter how holy it might be, is not a sufficient guarantee against our [2] weakness. The Angel fell in heaven; Adam was lost in the earthly Paradise; Judas sinned in the Cenacle; therefore Religious can sin, fall, and be lost in their prayerful refuge.

Pursued into solitude by the memory of the riches and vanity of the world; enticed by the attraction of pleasure; shaken by inconstancy and persecuted by the rage of the Enemy whom he has conquered; the Missionary needs to shelter behind a rampart that saves him: *the Saviour will place a wall in it* (Is 26:1). What is this rampart? The *vows of poverty, chastity, obedience and stability*<sup>1</sup> in defending him from love of riches, from concupiscence, from the deviations of freedom and inconstancy, they will make him inaccessible to the enticements of the world and strong against the fury of the devil.

But these vows themselves – a disastrous commitment if badly protected – require a constant fidelity in order to be a solid rampart. And who will guarantee the solidity of this wall by ensuring this fidelity? The Rules are a first defensive wall: a *bulwark* (Is 26:1). In fact, the rules will protect holy poverty, for they determine the minutest details about the acceptance, possession and use of the goods of this world by submitting these acts to authority and by putting the will of Superiors in the place of human rights and liberty. They will protect holy chastity, for they prescribe the exercise of a constantly busy life, assure the observance of strict temperance, protect the cloister, keep watch over correspondence and contact with the world, and make known to the Superior the dangers that a religious might encounter.

The Rules protect holy obedience, for they subdue [3] the will, go contrary to freedom, lessen pride, source of so many evils, by submitting projects, methods and works for approbation.

They protect stability, for they defend the Missionary against dreaming and laziness, paralyze the pernicious effects of an outside influence, and give peace, happiness, graces and guarantees of the salvation that he would not think of searching for elsewhere.

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<sup>1</sup>Translator's note: This is not the vow of stability taken in some monastic Orders to remain attached to one definite monastery. It was a vow of fidelity to the Congregation.



Without the rampart of these rules *faithfully observed*, what would become of the religious with his natural weakness and the numerous enemies that surround him? Evidently he would perish. The devil, no longer stopped in his fury, would launch against him his deadly attacks and infallibly lead him to perish and inflict deep wounds.<sup>2</sup> And what would become of the community itself? It would infallibly perish. History proves that a religious society will maintain itself only by the faithful observance of its rules which are its pillars.<sup>3</sup> But break these pillars and one will soon see the fortress collapse and fall in ruins! To violate our rules, under the specious pretext that one can break them without sinning in those points that do not concern the vows, would put oneself clearly at fault! Why? Because in this way we would deprive God of his glory, prevent the Sacred Heart of Jesus from being loved and souls from being saved, because we would compromise the future of the Company, scandalize our brothers and expose ourselves to the loss of our vocation.

Since this is so, let us scrupulously keep ourselves from transgressions. Let us leave aside the fear of slaves, and not act with the blameworthy desire [4] to win the esteem of Superiors, but for the love of the adorable Heart of Jesus. That is the sacred advantage which must attach us to our Rules as to a saving mother. Let us cherish these Rules which embrace and protect every moment of our life, determine and direct all our actions, not only in what is most personal in our lives but also in our relation with the world. The Rules will be *wings* for us which will help us fly more easily towards heaven, a *ship* which will carry us, without danger of shipwreck, on the hazardous sea we have to traverse and that will set us down full of life on the shores of eternity!!!!!!

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<sup>2</sup> {Translation given in the original text} Your adversary the devil, like a roaring lion, goes about seeking whom he may devour. 1 Pet 5:8; Whoever breaks through a wall will be bitten by a snake. Eccl 10:8.

<sup>3</sup> (same) I have made you today a fortified city, an iron pillar. Jer 1:18

## **PART ONE**

### **THE PRIVATE LIFE OF THE MISSIONARIES**

## CHAPTER ONE Administrative authority

### Article 1 The Council

#### I

The council will be composed of five members. If the company should judge this number to be insufficient, it can increase it as time goes by.

#### II

The Superior, the assistant, the Master of [5] novices, the Administrator, the one responsible for the chapel (*chapelain*) will be *ex officio* members of this council.

#### III

The Council will discuss temporal affairs, authorize contracts and expenditure that exceed 50 francs and examine the books of the Administrator. It will add new rules to the constitutions if it is judged necessary, but for that the agreement of two thirds at least of the community is required and the approbation of the ecclesiastical authority. It will decide on the admission or the dismissal of novices and on the opportuneness of vows for the Missionaries. In a word, it will occupy itself with all that concerns the temporal and spiritual good of the order and its members.

#### IV

Ordinarily it will meet on every first Friday of the month and every time that the good of the community requires it.

#### V

The Superior convokes it and presides at all the meetings. He begins the meeting with *May the Sacred Heart of Jesus be everywhere loved* etc. He then invokes the light of the Holy Spirit by the recitation of the *Veni Sancte*, with the versicle and response and prayer, followed by the *Angelus* and the invocation *Most Sacred Heart of Jesus have mercy on us, Immaculate Heart of Mary and Heart of Joseph most faithful*, he will list the questions that have to be submitted for deliberation, and on each one of them will ask the opinion of all the members commencing with those who come last in the order of precedence. He will give his opinion last, which will always have the casting vote. He will collect all the votes and in the name of the council will make a decision in conformity with how the majority feel. He will end the meeting by putting the result of the deliberations under the protection of the Most Blessed Virgin by reciting the *Sub tuum*, preceded by the *May the Sacred Heart of Jesus be everywhere* etc and the invocation *Heart of Jesus*, [6] *Immaculate Heart of Mary, pray for us, Heart of Joseph etc.*

#### VI

The council will not be held in the absence of the Superior. If, however, there is a necessity, the assistant will be able to convoke it, propose the matter for its examination and follow its opinion, but in such a case the Superior should be consulted if the time permits; if not, the decision of the majority will be submitted for his approbation as soon as possible.

#### VII

The members of the council will appoint a *secretary* for (...) years with the possibility of being re-elected after this term expires. He will keep an account of all the deliberations in a special minute-book. All will be eligible to carry out this task, the Superior excepted. In the absence of the secretary the youngest will replace him.

#### VIII

If anyone of the members of the administrative authority becomes incapable of fulfilling his task or becomes unworthy, all the religious who took part in his election will be called to judge the matter. If the majority of votes are against him, he will be deposed and replaced by another.

#### IX

The members of the council will always view things in a blameless and disinterested way. They will seek only the glory of God and the good of the Society and will keep absolute secrecy concerning all deliberations.

#### X

The Superior himself will present to the council the office bearers who can be elected.[7]

### **Article 2 The Superior**

#### I

The Superior should be discerning; prudent; deeply spiritual (*intérieur*); enlightened especially in the science of the saints; steady; serious but without affectation; firm without severity; kind without weakness; genuinely affable. He will combine with these qualities of spirit and heart a love of prayer and contemplation; assiduity in work; serious practice of humility; zeal and charity. Faithful observer of the Rules he will give an example in every thing: impartial; detached, animated by a spirit of faith; guided by a great purity of intention. He will use his authority only for the glory of God, the good of the order and the salvation of people. He will never act on whim, but always with wisdom and discretion.

#### II

Without any other privilege except that of his primacy, the Superior will distinguish himself from his brothers only by the prominence of his virtues. He will have great charity for all of them. He will treat them with kindness, gentleness and cordiality.

#### III

Head of the administrative authority, he is entrusted with the correspondence and all that concerns the interests of the community for which he is responsible.

#### IV

An *ex officio* member of the council, he will preside at all meetings. He will always have the casting vote.

#### V

He will not undertake anything without submitting it to the council and will follow the opinion of the majority. [8]

#### VI

The election of the Superior will be preceded by a novena in honour of the SACRED HEARTS OF JESUS AND MARY. During these nine days all the religious will recite in common the

Litanies of the Sacred Heart and that of the Immaculate Heart of Mary, the Memorare of the Sacred Heart and that of the blessed Virgin, our Lady of the Sacred Heart, with the invocation *Lord show us whom you have chosen* (Acts 1:24). All the priests will recommend this important matter in a special way to our Lord in the Holy Sacrifice, and they will all say mass on the last day of the novena to pray for a Superior according to the Heart of God. All members of the community will fast on the vigil of the election.

#### VII

On the day set for the election, all the religious of the company will meet in the chapel at the time arranged and sing the *Veni Creator*. The Brothers, the novices and the simple professed<sup>i</sup> will remain in prayer before the Blessed Sacrament; the members with vows will go [9] into the council room and with the Assistant as president will proceed with the election.

#### VIII

All the Missionaries with vows have to be present at this meeting. Those who find it absolutely impossible to come will send their vote in writing.

#### IX

The electors will choose the Superior from among the religious with perpetual vows and the vow of stability.

#### X

The deputy Superior will read publicly Article 2, I-V, which sums up the qualities, virtues and duties of the Superior

#### XI

Putting aside all human considerations, the electors will keep in view only personal merit, the glory of God and the good of the community.

#### XII

On the invitation of the one presiding, each member will come in turn to write his vote which he will put in the electoral urn. The secretary will add the votes of absent Missionaries. Care will have been taken to consult them. The Secretary will then proceed with the counting of the votes. He who gets the majority of votes will accept the burden of being Superior.

#### XIII

After the election, the members of the assembly will return to the chapel. The Superior will enter last and prostrate himself at the foot of the altar of the Sacred Heart of Jesus. He will commence the *Miserere mei Deus* which the community will continue on its knees. Then all except the Superior rise and the deputy Superior or the oldest Missionary of the Society will read to him the chapter of the constitutions that concern him. When this reading is finished, he will address the [10] following question to him:

*With the help of the grace of God and the powerful protection of the Hearts of Jesus and Mary, do you promise to submit yourself to all that is prescribed in the rule and observe all that it contains?*

The Superior will reply in a way that all the community can hear : *I promise.*

He will then get up; the master of ceremonies will put a surplice and stole on him; he will turn towards the religious who will all come to embrace him as a sign of allegiance, saying: *I promise you obedience and respect.* A *Te Deum* in thanksgiving will conclude the ceremony.

#### XIV

This election will be submitted for approbation to the Archbishop or the Sovereign Pontiff if the Society is recognized by Rome.

#### XV

If the Superior abuses his authority, if he becomes incapable of continuing his task or renders himself unworthy, if his conduct compromises the future of the house, if his morality or faith becomes suspect, the Council will then consider deposing him. It would need a greater good, serious and well proven facts to come to this extreme.

#### XVI

The Assistant will convoke all the religious who took part in his election and will preside at the meeting. One of the members whom he designates will explain clearly and precisely the reasons for the deposition. And after a serious examination, each will make known how he feels by a written vote. In these circumstances, far from being moved by motives dictated by ambition or jealousy, they will take into consideration only the greater glory of God and the common good. [11]

#### XVII

If the majority of votes is against the Superior, he will be deposed.

#### XVIII

This decision will be submitted for the approbation of ecclesiastical authority or the Holy See.

### **Article 3 The Assistant**

#### I

The Assistant will be chosen from the Missionaries with perpetual vows.

#### II

Only the religious with vows will take part in his election. They will elect him for five years only and they can reelect him after this time has expired.

#### III

He will replace the Superior during his absence or illness. In this case he will have the same authority and be under the same obligations. He will serve as a *mentor* to the Superior. With respectful freedom he will bring to his attention privately all that he notices to be blameworthy or reprehensible in him.

### **Article 4 The Novice Master**

#### I

His election comes under the same rules as indicated for the Assistant.[12]

#### II

Acquainted with the ways of the spiritual life, serious, deeply spiritual (*intérieur*), humble and zealous, the Master of Novices has to combine consummate prudence with deep knowledge of the human heart. Open; communicative; gifted with a loving heart; of simple piety; of virtue that can face every trial; of perfect regularity; he will gain the confidence and affection of the novices by his gentleness. He will form them by his example much more

than by his advice about the practice of all the virtues.

III

He himself should be filled with the spirit that should animate the novices, he will neglect nothing in making them men of *prayer, zeal, regularity, mortification, dedication and sacrifice*.

IV

He will endeavour to make them love, cherish and *above all practice* OBEDIENCE and HUMILITY which must be the key virtues of the order, because they are those of the Heart of Jesus.

V

He will inspire a loving devotion to the Sacred Hearts of Jesus and Mary.

VI

His direction will be strong and dynamic. He is forming soldiers for battle, preparing victims for sacrifice: It would be insufficient to make his novices good, regular priests if he was not making apostles of them, saints, ready for martyrdom.

VII

Attentively examining their vocation, he will study carefully their spirit, their character, their passions, their aptitudes. He will endeavour by a direction that is both skillful and diligent to correct each one's faults and develop each one's qualities.[13]

VIII

Lenient, broad-minded, fatherly towards shy, fearful souls who are usually nervous and conforming, he will expand their spirit and their heart, inspiring a piety in them that is gentle and not burdensome. He will accustom them to great sacrifices and frequent testing, but proportionate to their weakness.

IX

He will be affectionate, but at the same time strict, with ardent souls who are full of daring and energy, with a natural tendency to independence. He will be very careful not to deaden these precious gifts by a blameworthy weakness or a misguided severity. Persuaded that these rich natures are capable of the greatest things if well directed, he will turn their need for love and activity towards God and the salvation of souls. Constantly occupied with the care of conquering their pride and subduing their will, he will prudently avoid testing them too severely!

X

Without second thoughts, he must firmly combat the spirit of defiance and division, of criticism and insubordination, of wanting to impress and of giving oneself airs, of self-seeking and sensuality, of love of self and of worldliness. Through his attentiveness may this accursed spirit never slip into the community.

XI

He will insist on banishing from recreation conversation that is narrow and petty, talking about matters of no value, plus jokes in bad taste; he will get the novices used to speaking in an interesting and useful manner. Attentive in correcting manners that are coarse, rough or affected, he [14] will require of them a self-effacing seriousness tempered by an engaging gaiety, a gracious affability sustained by a quiet reserve. Strict in pointing out mispronunciations and incorrect expressions, he will strive to obtain in their conversations a

pleasant diction, a way of speaking that is clear and fluent.

XII

Adapting his lessons to the intelligence of each, he will direct them in their studies in a way that gives them a taste for work and a love of ecclesiastical sciences. He will apply them above all to study the Sacred Scriptures with devotion and love. He will teach them that they should read the Sacred Books in the same spirit that inspired them. He will recommend to them in a very special way the immortal letters of St Paul. This great apostle is the chief of preachers. His works will be the manual for our Missionaries: a summary of Catholic doctrine, a precise exposition of evangelical morality, a perfect model of apostolic eloquence.

XIII

The Master of novices will preside at all their meetings and will give permissions.

XIV

Faithful in submitting his doubts, difficulties and obstacles to the Superior, he will do nothing without consulting him and following his opinion.

XV

He will give him faithfully an account of the conduct of the novices, their progress in knowledge and in virtue. He will share with him his fears and hopes about them. [15]

XVI

He will inform the Council every month about each novice, present his observations, submit for its examination his method, direction, conduct and listen to its remarks and follow its decisions.

## **Article 5**

### **The Administrator**

I

His election will come under the same rules as that of the Deputy-Superior.

II

He will have charge of the temporal administration of the house, of finances: of payments and of income such as gifts, stipends for missions and masses; for food, clothing and upkeep of the religious, supervision of workers, reception of strangers, in a word for all that regards the material side of the community.

III

He can offload a part of these responsibilities on a confrere or on a Brother of the Sacred Heart.

IV

Every day at a set time, the Administrator will consult with the Superior and give him an account of what he has done. Once a week, he will make known to him the amount of his expenditure and income.

V

On the first day of each month, he will give to the council a detailed account of his administration, [16] listen to its advice, and follow its decisions. He will not make any extraordinary expenditure without its authorization. His books will be perfectly in order.



## **Article 6**

### **The one responsible for the chapel**

I

His election will come under the same rules as indicated for the Deputy Superior.

II

In charge of all that concerns worship, the upkeep of the chapel, the ornamentation of the altars, the preparation of ceremonies, he will take care that all is done with order, precision and punctuality, with a dignity and piety capable of edifying the faithful.

III

In the interest of his studies and status, the one responsible for the chapel can, and at times should, hand over to a Brother of the Sacred Heart the care of some of the manual duties attached to his task.

IV

He will keep an exact account of all the objects used for worship and all that is used for the decoration of the altars, etc.[17]

## **Article 7**

### **The election of office bearers.**

I

During the three days preceding the election of the Assistant, the Master of Novices, the Administrator and the Master of Ceremonies, all the members of the community will recite together at a set time the litanies of the Sacred Heart of Jesus, those of the Holy and Immaculate Heart of Mary, the memorare of the Sacred Heart and that of the most Blessed Virgin with the invocation, *Lord, show us whom you have chosen*.

II

Only religious with vows will be summoned to vote. Those who are absent will send their vote in writing.

III

The office bearers will be chosen from among the Missionaries with perpetual vows and the vow of stability. They will be elected for five years only and re-eligible after this term has expired.

IV

Immediately after these elections, the Superior will read out in a clear, distinct voice the various points in the articles which contain the qualities, virtues and duties of the office bear who is to be elected, then he will kneel down and recite alternatively with all the assistants the *Veni Creator* with the invocation to the Sacred Hearts of Jesus and Mary.

V

Carefully avoiding the influence of any human motive, the members at the meeting will proceed to the election which will take place by ballot like that of the Superior. They will follow the same method.[Article 2, §13].[18]

VI

When the votes are known, the Superior, in front of the elected man, will read to him the

points of the article that trace out his obligations and will say: *With the help of God and the powerful protection of the Sacred Hearts of Jesus and Mary, do you promise to submit yourself to all that the rule prescribes and to observe what it contains?* And the office bearer will reply: *I promise*. Then the Superior, after embracing him, will recite the *Te Deum* with all his assistants without going out of the Council room. In the evening, immediately after prayer, he will make known the newly elected to all the members of the community.

## VII

If an office bearer becomes incapable of fulfilling his task, or becomes unworthy of it, if his administration is negligent and gives a bad impression and compromises the interests of the house, the council will deliberate about his removal from office. All the members who took part in his election will be convoked by the Superior and summoned to judge his case. If the majority of the votes are against him another will be appointed in his place. [19]

## CHAPTER TWO

### The Novice Missionaries

#### Article 1

#### The Postulants

##### I

Those who present themselves to enter the Company should have: 1) a good reputation; 2) a respectable family; 3) solid piety and a genuine desire for their perfection; 4) by character, be gentle and easy to live with; 5) zeal for the salvation of souls; 6) a sound judgment; 7) at least ordinary intelligence; 8) an agreeable appearance; 9) good health; 10) a good speaker.

##### II

Reasons for non-admission are: 1) illegitimate birth; 2) a contagious disease; 3) a serious infirmity; 4) a repulsive deformity; 5) weak health; 6) excessively violent passions; 7) a restless spirit always looking for something new ; 8) an inflexible stubbornness; 9) lack of intelligence or judgment; 10) a tendency to lunacy; 11) doubtful virtue; 12) suspect orthodoxy.

##### III

A priest who has contracted debts and who presents himself for the novitiate without having paid them cannot be admitted, at least unless his creditors fully and entirely condone the debts. The community should not in any way take on the burden of paying them.

##### IV

A postulant whose parents are poor should not count on the community to help them or relieve them unless, in the interest of the person concerned, the community really wants to agree to this. In this case the Council will determine the amount of aid. [20]

##### V

The Society will admit only those novices who have the consent of their bishop.

##### VI

Before being admitted into the novitiate the novice will make an eight day retreat at the house in order to submit his vocation to a more serious examination and make it the object of an election following the method of St Ignatius. During this retreat, he will open his heart sincerely to the Director of his conscience etc. He will gain some knowledge of a part of the rules so as to have an overall idea of the obligations he wants to take on.

##### VII

He cannot enter the novitiate, if he has not been drawn by a desire to *procure* the *glory* of *God*, to *work for his own sanctification* and for *the salvation of souls*, but for natural self-interested motives such as: 1) the variety of apostolic tasks and the pleasure of travel which arises from them; 2) a human attraction for preaching, almost always inseparable from vanity; 3) the desire to make a name for himself, to shine, to attract the attention of those in authority with a view to creating for himself some position in future; 4) an aversion, a disdain for ministry in country districts; 5) a desire to shelter himself from his continuing in want, and a desire to assure for himself a comfortable existence for the rest of his days, etc.

##### VIII

If he is not a priest, the postulant on entering should give a sum of money determined by the council, unless his poverty or some other reason exempts him.[21]

IX

The Superior will undertake to ascertain for himself the disposition and qualities of the postulant. If he does not come across any of the reasons for exclusion mentioned above, he will present him to the Council, informing it about him to the best of his ability. If all the members do not agree about his admission, the opposition should be well-founded, discussed and the majority of votes be decisive.

X

THE NOVITIATE WILL BE FOR TWO YEARS [Capital letters in the original]

XI

Unless the council dispenses him the novice has to bring with him : 1) two good soutanes and cinctures, twelve shirts, six pairs of socks, twelve handkerchiefs, three pairs of shoes, six night-caps, a hat, a greatcoat or mantle, two surplices, a biretta, a Breviary, the theology textbook used in his diocese, a Bible, a New Testament and an Imitation of Our Lord Jesus Christ. All these items should be in good condition and have his name on them.

XII

The novices who can bring more are free to do so. However, nothing that belongs to them will be put to the use of the community without an explicit request on their part.

XIII

No *gift* will be accepted from them either at the beginning or during the time of their novitiate.

XIV

The novices' names, first names and titles, the day and place of their birth, the time of their entry will be entered in a special register. [22]

**Article 2**

**The novices during the novitiate**

I

The novices will follow the rule of the professed [See Chapter III, art.2]

II

They will apply themselves seriously to the study of Sacred Scripture, theology, the holy Fathers, ecclesiastical studies, ascetical works. All this knowledge is indispensable for a missionary; without it what he writes will be weak and futile, his advice without impact and his direction without fruit.

III

Every day or several times a week they will have a conference of one hour on designated matters. The Master of Novices or even another Missionary chosen by the Superior will preside at them. In this way he will develop for them the general principles of sacred eloquence and the means to succeed in it. This last mentioned exercise is very important.

IV

While giving themselves to study with enthusiasm, the novices should not forget that their own sanctification is the principal point of the novitiate. Knowledge becomes dangerous without piety, but with piety, it converts and saves souls. Convinced of this truth, far from drawing vanity from the knowledge acquired, they will glory with the apostle in knowing only Jesus Christ crucified. Following the example of the saints, they will learn much more at

the foot of the cross than in books. They should apply themselves well to all their spiritual exercises. They should make prayer their delight and consider most precious the time given to them for conversing with God. [23]. Destined to become priests and apostles of the Sacred Heart of Jesus, they will love to put into practice his gentleness, his humility, his charity, his obedience and his spirit of poverty. Although they have not contracted any commitment, nevertheless in virtue of the rule they will submit themselves to all that the vows prescribe for the professed. They should obey their Superiors blindly and hasten to submit themselves to carry out any difficult things he might ask with a view to testing them and leading them to perfection. Accepting interior mortification as the foundation of true, genuine and solid piety, they will apply themselves in a special way to the acquisition of this virtue.

#### V

The novices will undertake the corporal mortifications that the Rule prescribes or counsels but not engage in any other without the permission of their Superior or spiritual Father.

#### VI

Like the professed, during each year of their novitiate they will make an eight days retreat and on the First Friday of each month a day's retreat.

#### VII

They should go to confession once a week. They should be very open with their director of conscience. They will let him know frankly and simply *their dislikes and temptations, their problems and upsets, their progress in virtue and the difficulties they are experiencing.*

#### VIII

They should have a tender devotion to the Sacred Hearts of Jesus and Mary. They should like to meditate often on their grandeur and the riches of love [24] and mercy that they contain. They will always invoke them in their troubles, in their suffering and in their trials, etc.

#### IX

United among themselves by the bonds of love, full of religious respect for their Superiors, full of a cordial deference towards the professed, the novices will avoid completely the spirit of criticism, dissension, defiance and insubordination, which is so dangerous for communities.

#### X

The oldest in the house will take precedence.

#### XI

If they have need of the Brothers of the Sacred Heart, they will be able to give them orders inside the house, but always with kindness, gentleness and charity. They will never give them something to do during the time of their spiritual exercises nor distract them from their duties. They will never reprimand them. The Superior and the Administrator alone have this right!

#### XII

With regard to external contacts, visits, letters, parents etc., they will come under the same rules as the professed [Chapter III, Art.4]

#### XIII

A novice who during his probation year does not habitually follow the rule of the community through neglect or lack of health; a novice who is insubordinate, rebellious; who does not

give signs of a straightforward and sincere piety; and whose daily conduct gives evidence of irresponsibility and dissipation, cannot be received among the Missionaries. [25]

### **Article 3** **Novices after their novitiate**

I

If a novice during his probation year gives evident signs of another vocation instead of that of a Missionary of the Sacred Heart of Jesus, the council, without waiting for the end of the novitiate, should consider his dismissal during three meetings at intervals of eight days. If the majority decide on his leaving, the Superior will notify the ecclesiastical authority of this step.

II

At the end of his year of probation, the novice himself has to inform the Superior of his desire to enter the Society.

III

Once this desire is manifested, the Novice will undergo a serious examination before the council on dogmatic and moral theology, ecclesiastical studies and other knowledge that he should possess.

IV

Eight days after this examination the council will assemble and the Master of Novices will give a precise and conscientious report on the subject's piety, conduct, capabilities and character. Each will give his well-founded opinion, then the meeting will conclude with the voting, which will remain secret.

V

For each admission the council will meet three times in consecutive weeks before deciding. At the final meeting, the three ballots added together will be the definitive result.[26]

VI

If the Novice obtains the majority of votes, the Superior himself will inform him that the Society admits him among its members.

VII

In the contrary case, if the council judges that it is useful both for the community and for the novice to prolong his probation, his admission cannot be considered again until three months later.

VIII

But if the council sees no use in this, it will act on his expulsion after an interval of only some days after meeting three times (See Ch.2, Art.3, 1).

### **Article 4** **Novice Brothers of the Sacred Heart**

I

Lay men who present themselves to be Brothers of the Sacred Heart should offer the same guarantees as the Novice Missionaries. (See Ch II, art.1, I)

II

The probation time and the conditions for admission are the same. Ch.II, art.1, IXss)

III

They will follow the general rule in so far as possible, and over and above that a special rule that will be worked out for them.

IV

The Deputy Superior will be the Master of Novices for the Brothers of the Sacred Heart.

V

The Brothers of the Sacred Heart will be involved in the material side of the community, the kitchen, the door, the garden, the sick, etc.

VI

They will never remain inactive. They will divide their time between prayer and work.

VII

They will assist at Mass every day and recite the office of the Sacred Heart of Jesus. Those who cannot read will replace this office with prayers arranged for them – for example, their rosary.

VIII

The novice Brothers will enjoy the same privileges and the same advantages as the religious Missionaries.

IX

Brothers of the Sacred Heart, once admitted, will be the responsibility of the house.

X

The reasons for expulsion are the same as for the Missionaries. (See Ch. II, art.2. xiii)

## CHAPTER THREE

### The Professed

#### Article 1

##### Vows

I

The professed can be called on to take three sorts of vows: 1) *annual vows*; 2) *vows for five years*; 3) *perpetual vows*.

II

*Annual vows* are made after living in the house for two years; *vows for five years* after three years; and *perpetual vows* after eight years.

III

In favour of outstanding subjects, the council will shorten this term if it judges it necessary.

IV

The Brothers of the Sacred Heart will, with difficulty, be admitted to perpetual vows. Even so, they will not take them before living in the house for ten years.

V

The Missionary who wants to take these vows should inform the Superior of his wish and he in turn will submit it to the council.

VI

Before deciding, the council will meet three times at intervals of one week. At the last meeting, the three ballots added together will be the definitive result.

VII

If the Missionary obtains the majority of the votes, the Superior himself will give him the news that he is admitted to take vows.[30]

VIII

In the contrary case, only after three months can his admission to vows be further considered by the council if it considers it necessary.

IX

Before taking his vows, the Missionary should undergo before the council an examination on moral and dogmatic theology and on the ecclesiastical sciences. A special programme will indicate the object of these examinations; their extent will depend on the type of vows that the candidate wants of take.

X

The taking of vows will be preceded by an eight-day retreat and renewal of vows by only a three-day one.

XI

After the singing of the *Veni Creator*, those who have to take or renew vows will approach the altar of the Sacred Heart with a candle in their hand and vested in a surplice. Then humbly kneeling before the Blessed Sacrament, they will read the following formula:

*In the Name of the most Holy and adorable TRINITY, FATHER, SON and SPIRIT and in the name of the SACRED HEART OF JESUS, Mary, OUR LADY OF THE SACRED HEART and all the Saints of Heaven, I, N<sup>a</sup>, take the vows of POVERTY, OBEDIENCE and STABILITY<sup>b</sup> in the Society*

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<sup>a</sup> He says his surname and first name.



*of the Missionaries of the Sacred Heart of Jesus, founded to procure the glory of God and the salvation of souls, to make known all the treasures of love and mercy of the divine Heart of Jesus and spread abroad the greatness and richness of the immaculate Heart of his august Mother and I promise, with the grace of God to keep these vows inviolably for...*<sup>c d</sup>

## XII

The date of the taking of vows and the name of those who took them will be entered into a special register.

## XIII

Besides the vow of *chastity* the Missionaries of the Sacred Heart of Jesus will take the vows of *Obedience*, *Poverty* and *Stability* in the order as mentioned in the formula. Above all, these vows should be without illusions. The religious must detach his heart from all that surrounds him and renounce his will entirely.

### § 1 The Vow of Obedience

#### I

Religious of the Sacred Heart of Jesus should make a complete denial of their will following the example of their divine model.

#### II

They will observe faithfully their rules. The rules oblige under pain of sin only in what is opposed directly to the vows. However, anyone who transgresses them in other points almost always sins by *laziness*, by *neglect* or by *contempt*. (St Thomas)

#### III

They will promptly obey their Superiors, whoever they may be, in everything they command that is in conformity with the rule, or at least not contrary to a positive rule. In case of doubt, the presumption is in favour of the Superior. Their obedience will be prompt, blind and without argument.

#### IV

All permissions should be asked from the Superior or, in his absence, from the one who replaces him.

#### V

The Superior, in virtue of his vow, should submit himself not only to these rules but in addition to decisions of the Council.

### §2 The Vow of Poverty

#### I

Since he is obliged by this vow not to use things as though they belong to him personally, but only as objects loaned him, the use of which the Superior can deprive him at any time, the Missionary will detach his heart from all that he possesses, and will make holy poverty his delight, following the example of Our Lord Jesus Christ, his head and model.

#### II

---

<sup>b</sup> The Brothers of the Sacred Heart will add *chastity* to the three vows mentioned in the formula;

<sup>c</sup> Those who take annual vows say, *one year*. Those who take vows for five years say, *during five years*. Those who take perpetual vows say, *for my whole life*.

<sup>d</sup> Those who only renew vows, say, *I renew the vows, etc., etc. that I have already made in the Society of the Missionaries of the Sacred Heart, etc.*

He will avoid everything that gives an impression of being *expensive, elegant, worldly* in the way he dresses. He will never wear *silk, nor a gold watch, nor buckles of silver*. He will never use perfumery.

III

His room will be simple and modest. The whole of its furniture will be: *one ordinary table* with a drawer without a lock, *three chairs* of unpainted wood, a *crucifix*, a *statue* of the Most Blessed Virgin in plaster or earthenware, wood or rough metal, *two images* of the Sacred Hearts of Jesus and Mary with a very simple frame, and some books of piety simply bound and not gilded..

IV

He will sleep on straw or on a light mattress!

V

He will have nothing as his own. Everything he makes use of will belong to the community and not to him, which means that he cannot dispose of anything without the permission of the Superior.[33]

VI

He can give nothing away, nor receive anything for his own use without permission from the Superior. He will say all his masses for the community except for(...) a year which the community leaves at his disposal. He will never be able to use money received for Masses, nor offerings entrusted to him. He cannot loan anything, not even a book if he is not authorized for this.

VII

He will not accept any responsibility, any ecclesiastical dignity unless the Council or a higher authority judges it necessary.

VIII

If a Religious of the Sacred Heart of Jesus has some personal income, he will place it in the hands of the superior who will administer it in the interests of the community.

IX

If on his entry into the Society or afterwards, he has patrimony, he will retain ownership of it if he so wishes and be able to dispose of it in his will in the interest of his family.

X

The Company will never accept *bequests* or *donations* from those whose parents are poor. In cases of doubt, recourse will be had to the Bishop of the religious.

XI

All precious objects, immovable objects or money that others, apart from his family, give the Missionary during the time of his vows will be the property of the community.[34]

### **§3. The Vow of Chastity**

I

The Missionary of the Sacred Heart of Jesus, of that Heart that is so pure and holy, will flee with greatest care everything that could tarnish the beauty of a virtue which should shine in him so brightly.

II

He will watch closely over all his senses and will ordinarily keep his eyes lowered, but without affectation.

III

Extremely prudent and reserved in his relations with women, he will never look them in the face. He will not forget that any too natural an affection he has for them will almost always throw a more or less thick veil over the brightness of this virtue, even when it has its origin in beautiful reasons.

Only the bishop of the diocese can commute or dispense from vows. [35]

**§3. The Vow of Stability**

I

The Missionaries will add a vow of stability to the three vows already mentioned. By this vow they oblige themselves to live in the community until death.

II

The professed will make this vow only after two years in perpetual vows.

**Article 2**

**The Rule of the Professed**

**§1 The daily rule**

I

The Missionaries of the Sacred Heart will rise at 4.30, arrange their room themselves and make their bed. They will go to prayer at 5.00, which will be said together in common in the chapel, then they will make their meditation until 6.00.

II

Every day they will give a half hour to the study of Holy Scripture and an hour for theology [36] or else Church history or canon law or liturgy. And they will choose the most convenient times for these studies. They can shorten or even omit these various studies if a more pressing duty calls for it. But since it is easy to deceive oneself on this point, before changing anything in the ordinary exercises, they will, if possible, consult with the Superior and follow his opinion; if it is not possible, they will inform him in the evening at the chapter of faults of the reason why they omitted or shortened the studies which the rule prescribes.

III

They should use the rest of the time for the preparation of their conferences, instructions, etc.

IV

Each will say Holy Mass at the time designated by the one responsible for the chapel and will not celebrate without permission elsewhere than in the community.

V

The Little Hours should be recited in the morning.

VI

Each will have breakfast in the refectory as soon as it is possible to do so.

VII

Except for the Brother in charge of the kitchen, all will make the particular examen in common for ten minutes.

VIII

The Missionaries will dine together at midday. The food will be simple but substantial.[37]

IX

A Brother of the Sacred Heart or preferably each novice or each Missionary will take his turn at reading during meals. This reading will be preceded in the morning with some verses of the New Testament and in the evening some verses from the Old. It will be followed in the morning by the Martyrology and in the evening by a number of the Imitation of Christ.

X

After dinner, they will have an hour's recreation and will not be allowed to exempt themselves from it without a serious reason and without permission of the Superior. They will be cheerful, open, pleasant, humble and friendly

XI

The Religious will recite their Vespers and Matins as soon as possible; everyday they will say the Rosary; they will make a visit of at least a quarter of an hour to the Blessed Sacrament and twenty minutes of spiritual reading in common. They can omit this last exercise when they preach or are present at a sermon, as also on the days when there are spiritual conferences.

XII

After having completed all their duties, the Missionaries will use the rest of their time to complete their studies, prepare instructions, hear confessions etc.

XIII

The bell for the evening meal will ring at 7.30. Recreation follows; it will be in common as in the morning, and should go on till 8.45.

XIV

Every evening, each of the Missionaries will be able to give the Superior an account of what has happened during the day, make a sincere admission of failings against the Rule and accept [38] humbly the penance he imposes on them.

XV

At 8.45 there is prayer in common in the chapel. It will be followed by the preparation of meditation.

XVI

All the members of the community should go to bed at 9.30.unless they have special permission

XVII

All the Religious *will always observe silence* except for recreation time or in circumstances where convenience and necessity make it a duty to break it. Then they will speak in a low voice.

XVIII

Morning and evening prayer, meditation, particular examen, meals, recreation and spiritual reading are the only common exercises. All the others are in private.

XIX

No one should exempt himself from a community exercise without special permission of the Superior.

XX

Study, pious exercises and meetings will always be preceded by the recitation of the *Come Holy Spirit*, with its versicle and prayer, by the Hail Mary and invocation of the Heart of Jesus

and concluded with the *Sub tuum* and *Heart of Mary*, etc.

XXI.

No one will enter the room of a confrere without necessity. [39]

## **§2. The Weekly Rule**

I

The Missionaries will go to confession every week to a priest of the community.

II

Every Friday, when he can say a votive mass, he will say that of the Sacred Heart of Jesus for the intention requested.

III

Every Friday he will practise some light mortifications in reparation for the outrages committed against our Lord in the most Blessed Sacrament.

IV

He will be faithful in imposing on himself every Saturday some light privations in honour of the most Blessed Virgin.

V

On the second, third and fourth Friday of each month, there will be a spiritual conference on a subject suitable for encouraging the practice of religious and priestly virtues. All the Missionaries will take their turn when there is a sufficient number in the house (four at least). The Superior will notify them some days in advance and will designate the object of the conference for them. This exercise will commence at 7.10 in the evening and conclude at 7.30.

All the members of the community should assist at it. If time permits, the Superior can sum up the conference and add his own reflections!

VI

The Missionaries will do well every Saturday and on the vigil of Feasts to discuss at evening recreation the gospel, the mystery or the solemnity of the following day.[40]

VII

Every Tuesday from 6.00 to 7.30 in the evening, there will be a conference which for the first week will centre on moral or dogmatic theology; for the second, on mystical theology; for the third, on ecclesiastical sciences; for the fourth, on sacred eloquence. The Council will determine the subject for each meeting. These conferences will be prepared carefully by the Missionaries, who all have to attend. The Superior will invite one or more to speak on the proposed subject, will give the word to those who request it and silence those who might lose precious time by making useless reflections. He can ask each for their opinion on what they have heard; he himself will give a summary of it, unless he gives this task to one of the Missionaries. The secretary will note in a special register the matters treated and will make known at each meeting the subject for the similar conference which is to be held in the following month.

## **§3. The Monthly Rules**

I

All the members of the Company present in the community will make a day of retreat on the First Friday of each month. Besides the ordinary exercises of piety, each will make privately *two meditations*, each of three quarters of an hour; the first at 10.00am, the second at 4.00

pm. All will recite the Breviary in common. The Little Hours after meditation; Vespers at 2.00 pm; Matins at 5.00 pm. They will also make the stations of the cross together at 2.15. From 6.30 to 7.30 they will assist at the Chapter. The rest of the time will be passed in spiritual reading, examen of conscience, visit to the Blessed Sacrament, revision of resolutions and preparation for death. All will go to confession on that day. The Missionaries will not go out of the house; they will not receive any letters nor visits and will not hear confessions except for a grave reason to be judged by the Superior. They will not undertake any study. The thought of God and spiritual exercises alone will fill their minds. They will keep silence all the day except for recreation time. The absent Missionaries will make their retreat on the Friday following their return.

## II

On the First Friday of each month, at 6.30 in the evening, all the Missionaries will attend the *Chapter* and make known in turn their faults with great charity, frankness and simplicity, which is the object and aim of the meeting. The youngest ones will begin and they will listen with humility and without reply to the remarks of each religious. The juniors will speak first. The Superior will share his observations last, summing up what those present have said. He will stress the principal fault [42] of each, making known to him with the greatest humility, kindness and charity the particular virtue that he should acquire or practise. And he will conclude by exhorting all the members present to pass the month with great regularity, fervour and piety. If the time set for the Chapter is not sufficient, they will continue it after supper. All those assisting are bound to absolute secrecy.

## III

If their strength, health and occupations allow it, all the members of the community will fast on the first Friday of each month in honour of the Sacred Heart of Jesus. If the Superior exempts them from this fast, they will impose on themselves some light penances to replace it.

## IV

As with all the Benedictions during the year, they will assist, in so far as is possible, at Benediction of the Blessed Sacrament given on the First Friday of the month in the community chapel after the principal Mass.[43]

### § 4. Yearly Rule

#### I

All the Members of the Society will make a *Retreat of eight days* in the community or in another secluded place following the spiritual exercises of St Ignatius. It would be desirable that this be done during the days which precede the Feast of the Sacred Heart. Thus, the retreat would conclude on the vigil of this solemnity. During this precious time, they will suspend their activity in order to concern themselves exclusively with the reform of their conscience.

#### II

On the vigil of the Feast of the Sacred Heart there will be an obligatory fast.

#### III

The ceremony for taking vows and for renewing them, in the case of those who have already taken them, will *ordinarily* take place on the day of the feast of the Sacred Heart of Jesus.

#### IV

The Missionaries will happily recall the anniversary of their baptism, their ordination, their

entry into the community and their admission into the Society.[44]

**Article 3**  
**Relations of the Missionaries among themselves**

I

The Missionaries will have for each other much affection, regard, attentiveness, very great charity and profound respect. They will always speak to each other with kindness, openness and cordiality, but without taking liberties. They will avoid all that savours of affectation and conceit, as also all heated and out-of-place arguments. They will in no way seek to dominate or stand out. They will flee all boasting and talkativeness. They will make every effort to practise the virtues of the Heart of Jesus: his *gentleness*, his *humility*.

II

The order of precedence among them will be determined by the length of time in the community. This rule should not exist at all, but it is regulated solely to avoid disagreements arising from humility.[45]

**Article 4.**  
**Relations of the Professed with externs.**

**§1. Visits**

I

Priests from outside, towards whom there is a duty either for personal reasons or charity, can be allowed to stay in the house for one or several days. They will share in the meals and recreations of the community. Members will be polite and respectful towards them. During their visit to the house they should conform with the rules, at least with all those that concern the good order of the community. Therefore they should keep silence, receive visits in the parlour, be on time for meals, say Holy Mass at the determined time, return to the house at 9.00 at the latest. The Superior or Administrator should inform them of all these details. They will never be admitted to the spiritual exercises or conferences of the Missionaries. The Superior has the sole right to invite and admit guests to stay or have a meal in the house. The other Professed should not do this without his agreement, unless circumstances prevent them from asking for it.

II

Lay people cannot stay in the house or share in the meals of the Missionaries unless they come to make a retreat or the Superior, based on solid reasons, judges it appropriate to grant them this favour. It would be desirable that they are not brought inside the house nor into rooms. However, this point is left to the wisdom of the professed.[46]

III

Women will never enter inside the house under any pretext whatsoever. If they have to speak with the Missionaries or with Brothers they will go to the parlour or elsewhere. The conversation will be short especially if one sees any frivolity in their visits.

IV

The religious will not go outside the house without asking permission from the Superior. In so far as is possible they will inform him about the purpose and aim of their going out and will follow his recommendations. In their visits and in conversations with women, they will keep in mind the rules of prudence that the saints advise. Without grave necessity they will not receive visits nor make them during times set for meditation, particular examen, meals and, in general, exercises of piety. They will never accept *dinners in the town* unless it is

impossible to refuse. They will need the permission of the Superior. They will never go out after supper in the evening without real need, and if someone comes to call them for a sick person after 9.00 o'clock, they will take care to be accompanied by a Brother of the Sacred Heart. While giving the sick the most attentive care that charity demands, they will not multiply excessively their visits especially when they are young women or when there are young persons in the house. Their language will always be edifying. They will have only words of faith and Christian consolation to give. They will speak about the Good God to people in the world often and *with relevance*. They will appear so modest and [47]so pious that they could be regarded as *a saint*.

## **§2 Letters**

I

The Missionary novices or professed will not send any letter without showing it to the Superior. They will do the same for those they receive. The Superior can read them if he judges it necessary.

II

Business letters will be concise, clear and courteous. They will weigh all their words.

III

If a Missionary is consulted concerning an awkward case, a serious problem, or something important, he will reflect a lot before replying and will consult about it if he can. His decision will always be judiciously motivated, based on solid reasons and supported by significant witnesses. If, after serious examination, he has only a doubt, a lack of certainty on the question asked, he will simply admit it, but above all he will take great care never to contradict some authority.

IV

No one should correspond with women even for the direction of their conscience without serious reasons. More often than not, to say nothing more, they will waste their time. These letters of Direction [48] should be well thought out. All the words will be weighed before God. They will avoid expressions with a double meaning and which are open to a wrong interpretation. Their letters will always radiate a holy seriousness. They should write them in such a manner that if at some time they were lost, the severest criticism could say nothing about them. It is more prudent not to sign them or else to write only the initials of one's name.

V

The Missionary will only send letters that concern him personally or concern the good of the Community.

## **§3. Conduct regarding relatives**

I

The Missionaries can go from time to time to visit their relatives if the Superior judges it necessary or appropriate. They will remain there only for the time designated and will observe their rules as much as possible.

II

They will rarely accept meals other than in their relatives house.

III

They will make an effort to spread devotion to the Sacred Heart of Jesus and to the Holy and



Immaculate Heart of Mary in their home territory.[49]

#### **§4. Travel**

I

The Missionaries will never absent themselves without the permission of the Superior. They will not go beyond the time set for their return. If they need a prolongation, they will ask for authorization.

II

While travelling, they will recite the prayers set for this [*l'itineraire*]. It would be desirable for them to carry out their exercises of piety, at least the more important ones like *meditation, the examen, the rosary*.

V

They will carefully watch over what they say and over their whole person. They will speak little and will avoid as much as possible all discussion of religion. They will not pay any attention to any lack of respect shown them. They will be charitable, gentle, friendly, prudent and polite.

IV

If bad-mannered travellers sometimes provoke them, persisting with insults and through bravado with immoral or blasphemous talk, they can tell them to be quiet without upsetting themselves.

V

With regard to women, they will be very reserved and modest. They will avoid those attentions and courtesies that are appropriate for men in the world but out of place in a religious.[50]

VI

While making efforts not to be deceived, they will avoid arguments with conductors, hotel managers, servants etc.

VII

If they travel by train, they will be able to take second class but never first class unless constrained by an act of charity or by some serious reason of health.[51]

#### **Article 5**

##### **Works that the Society Can Undertake**

##### **§1 Retreats**

I

Priests or lay people will be admitted into the house to make a retreat of 8 or 15 days more or less. They will have a room and privacy. A Brother of the Sacred Heart will look after them.

II

If they so desire, a Missionary will undertake to give them the exercises.

III

It is desirable that they take their meals and recreation apart.

IV

The offering they make to meet the expenses of the house will be left to their generosity.

##### **§2. Associations of the Sacred Heart**

I

The Missionaries will be able to establish associations of the Sacred Heart, like those of St Francis Xavier etc., for young people and men.

II

Army chaplains.

III

Apostolate for apprentices etc.

A special rule will be drawn up for each of these works.

### **§3 Education**

I

If divine providence ever calls the Society of the Sacred Heart to the education of youth, new rules will be established to guide this ministry. To carry out such a ministry can only help the Society to attain the end that it proposes for itself.

### **§4. The affiliation exclusively of Priests**

I

The Community of the Sacred Heart of Jesus can affiliate with itself all secular priests who so desire.

II

They should enjoy a good reputation.

III

The Council judges the opportuneness of their admission.

IV

They can take vows if they so want and will bear the title Priests of the Sacred Heart of Jesus.

V

Basically, they will follow the rule of the Missionaries, have the same end and strive to make known to all their parishioners the riches contained in the Sacred Heart of Jesus.

VI

They will share in all the advantages and privileges of the Missionaries.

VII

They will have a retreat in their parishes every four or five years given by a Missionary of the Sacred Heart.

VIII

The Superior of the Community will be the Director of this affiliation. All the members will strive to have but one heart and one soul.

IX

Every three months at least, they will write to the Director to keep him informed about their conduct.

X

The purpose of this affiliation is to give to the Sacred Heart of Jesus adorers and victims; to make priestly virtues flourish; to offer a new means of sanctification to priests; to tighten more and more the bonds of charity which should unite them among themselves; to bring them closer to ecclesiastical authority from which current ideas only tend to distance them.

**Article 6**  
**Practices of Devotion**  
**§1. Devotion to the Sacred Heart of Jesus**

I

The Missionaries will have a warm devotion to the adorable Heart of Jesus. They will not forget that it is the source of all graces, a hearth of light and love, an abyss of mercy. They will often have recourse to him in their troubles, temptations, problems, difficulties.

II

They will not carry out any work of their ministry or undertake anything without putting it under his powerful protection.

III

They will strive to spread the devotion everywhere and to light the fire of its divine love in all hearts. To succeed in this, they will try in all their instructions and in all their conferences and in all their confessions to propose it to their listeners and to [54] all their penitents to be invoked and adored.

IV

They will help the faithful see that this divine Heart is the source of their salvation, of grace and of the sacraments they receive. They will speak often of the treasures it contains and its immense love for us.

V

*The Feast of the Sacred Heart of Jesus will be the patronal feast of the Society.* They will celebrate it with the greatest solemnity possible on the day itself on which it falls.

**§2 Devotion to the Blessed Virgin**

I

We should love Mary as a son loves his mother, for she is the one who conceived us and gave birth to us in the religious life.

II

We will make every effort to make her loved, to spread devotion to her, to promote her associations, to make known to people her power before God and her tenderness towards us.

III

We will entrust her with all our projects, all our undertakings.

IV

In so far as is possible we will not hear a confession, we will not give any instruction without, in so far as is possible, speaking of her.

V

On all of the feasts mentioned on the notice board of celebrations, the Superior or one of the Missionaries will offer holy Mass for the intention of each of the Patrons leaving to them the application of the fruits of the Mass. [55]

VI

Her immaculate Heart will be for us the object of a special cult. All her feasts will be celebrated with solemnity. That of the Immaculate Conception will hold first place.

### **§3 Devotion to the secondary Patrons of the Company**

The religious of the Society will honour with a special cult:

I

*St Joseph*, the trustee and guardian of the Sacred Hearts of Jesus and Mary.

II

The *holy Apostles* and in particular *St Paul*, the great model of the Missionaries and *St John*, who reclined on the Heart of our Lord and revealed to us the secrets of his love.

III

*St Ursin* the first apostle of Berry.[56]

### **Article 7**

#### **Practices of Devotion**

#### **§1. Interior Mortification**

I

Interior mortification must be the fundamental virtue of the Missionary of the Sacred Heart: that universal death to all the senses, to all the instincts of nature, to every particular interest, to all self-seeking; that perpetual crucifixion of the will, of his tastes, of his attractions, of his whims, of his inclinations. Thus, he will watch continually over all the movements of his heart, all the thoughts of his mind, over all the powers of his soul.

II

He will refuse everything that tends to satisfy his inclinations, to please his desires, to tickle his curiosity, to pander to his self-love and his pride.

He will moderate that natural haste that does not admit of any delay both in the possession of what is desired and in the removal of what displeases.

He will hold back at times a smart remark that would show how quick of mind he is.

If he feels antipathy towards someone, he will seek out by preference his company and will be full of kindness and thoughtfulness in his regard.

He should renounce those memories that please the mind and charm the heart. He should say no to those pleasures that pander to the senses and make them soft.

He will fight against his apathy, his repugnance, his sharpness, his anger, his depression, his boredom, his aversion.

He will say no to that human aggrandizement in which nature seeks to find satisfaction. He will keep silent about his afflictions and crosses and will not go to beg consolation from creatures that he should seek in Jesus alone.[57]

If he feels a too emotional attachment for any thing whatsoever, he will renounce it in order to unite himself more with God.

Unless it is needed, he will never speak about things that can turn to his praise: what he has done, what gives him advantage over others, his qualities, his family.

Humiliated, his pride bruised, neglected, looked down on even, he will not complain and will strive to bear this trial joyfully.

A victim of calumny, unjustly blamed, struck by a false accusation, he will not seek to defend himself unless edification, charity, or obedience obliges him.

He will obey without resistance and without moodiness the commands of his superiors, despite the contrary reaction of his own judgement or the repugnance of his will.

He will not cling to his own feelings and will readily give them up.

In a word, the Missionary of the Sacred Heart will regard himself as a living offering that he has to immolate ceaselessly on the altar of mortification, as *a victim of the adorable Heart of Jesus*. [58]

## **§2 Exterior mortification**

### **I**

A religious who only wanted to limit himself to interior mortification would be deluding himself disastrously: he would be putting himself in flagrant contradiction to Jesus Christ and all the saints. *I chastise my body and bring it into subjection* (St Paul). Reason, in accord with faith, tells us quite clearly that having made our bodies serve sin, we must now submit it to penance. (St Paul to the Romans, Ch.7).

### **II**

The Missionary of the Sacred Heart will avoid the exaggerated concern and the precautions without end that the softness of our time takes in order not to suffer anything.

While paying attention to keeping in good health and avoiding what could seriously compromise it, he will be careful not to pamper his body in the way that lack of mortification demands.

He will never complain about what he eats or about the preparation of the food. He will moderate his appetite and often go against his own tastes by leaving aside what he likes and taking by preference what he does not like. He will not let a meal pass without offering to the agonizing Heart of Jesus some slight sacrifices. He will carefully avoid whatever gives an impression of sensuality and eccentricity.

If the Holy Spirit inspires him with the desire to chastise the flesh, and from time to time to bring back his body under control again, he will speak about it with this Superior or his confessor and do nothing without their approval.

On all the vigils of the feasts of our Lord, of the Blessed Virgin and of our Patron saints, he will impose on himself some small privations.

He will abstain from meat every Saturday and even on the days of Lent on which the Church permits meat [59] unless his health demands otherwise.

When on a Mission he will follow the custom of the parish priests.

He will observe all the fasts prescribed by the Church, unless a weak constitution or his work indicates the opposite.

## **Article 8**

### **The Sick**

#### **I**

If a Missionary falls ill, the Brother Infirmarian will take care of him. He will get all the attention that doctors and the Superior judge necessary for his health.

#### **II**

He will put up with his suffering with courage and resignation thinking of the suffering of Jesus on his Cross.

#### **III**

If the illness gets worse, if his life is in danger, one will not omit to inform him of his condition and to advise him to receive the last sacraments.

#### **IV**

People will visit him, console him in his sufferings, restore his confidence, speak to him

frequently of heaven and of his future destiny, have him say often the names of Jesus and Mary, and encourage him to have recourse to their Sacred Hearts! [60]

## **Article 9 The Dead**

### **I**

When members of the community die, all the priests of the house of the Province to which the deceased belonged will each say three masses as soon as possible for the repose of his soul, and for a month they will apply to him all the plenary and partial indulgences that they can gain.

### **II**

On the first anniversary of the deceased, there will be a special mass for him which all the members of the company present in the house will attend.

### **III**

Every month, in the mother house, a mass will be said for the deceased Missionaries.

### **IV**

The Brothers of the Sacred Heart belonging to the house of the deceased will each say three rosaries for the repose of their souls and for one month will offer all their communions for this intention

## **Article 10 The commitment of the Society to the Professed**

### **I**

The Society will take care of the Professed as a mother of her children. Consequently, it will see to it that as much as possible they lack nothing.

### **II**

It will provide for them food, clothing and money needed for their travel and for other expenditure that is seen to be useful [61] as long as they remain faithful.

### **III**

She will take a lively interest in their health which she will strive to maintain. She will take care of their strength and see that they do not do anything imprudent that might enfeeble them.

### **IV**

When they are ill, exhausted and fatigued, she will take very special care of them. She will show tender concern for them and provide for them all the remedies and attention their condition needs.

### **V**

When illness or old age makes it impossible for them to look after themselves, the house will undertake it to the end of their days and will provide for all their various needs.

### **VI**

The Society will say one mass a month for the living members and for their various needs.

### **VII**

It gives each Missionary permission to apply twelve masses a year for his own intentions. (Chapter III, Article 1, §2. VI).

## VIII

If the parents of the Missionary, that is his father and mother only, because of a series of mishaps or infirmity become indigent, the Society could provide them with a small annual pension; the council will decide on the amount. It will in no way take responsibility for their debts.[62]

### **Appendix Matters for Expulsion**

I

*Insubordination; calumny against the Superiors and the religious; a spirit of intrigue and divisiveness; habitual breaking of the Rule; serious compromising of the interests of the Society; rebellion against ecclesiastical authority; suspicion concerning faith or morals.* In all these instances the council will be the judge.

### **Conclusion to this first part of the Rules**

I

Once every three months, on the Friday of Quarter Temps, these rules will be read to all members of the Community.

May  
THE SACRED HEART OF JESUS  
be everywhere loved

Love and glory  
TO THE IMMACULATE HEART  
of  
MARY  
[63]

## **PART TWO**

### **PUBLIC LIFE OF THE MISSIONARIES**



## **CHAPTER ONE**

### **Relations with authority**

#### **Article 1. Ecclesiastical Authority**

##### **§1 The sovereign Pontiff**

I

We will have the most profound veneration for the SOVEREIGN PONTIFF. He is the immediate *successor* to St PETER, supreme HEAD of the universal Church, VICAR of God on earth, CENTRE of catholic unity, FATHER *and* TEACHER of all Christians, SHEPHARD committed to pasture the Lambs and Sheep, that is to say all the flock of Jesus Christ, whom he represents,

II

Deeply convinced that his word is infallible, that his decrees are irreformable and that he has in the Church and in the world all the rights that he attributes to himself, we will have an unwavering respect for all his acts and for all his prerogatives, which we will always defend.

III

We will flee with haste from novel doctrines and we will combat energetically all those doctrines that are opposed to the Holy See to which [64]we will have unlimited devotion, a blind obedience and a constant love.

IV

We will be suspicious of everything that has not received the approbation of the Roman Church.

##### **§2 The diocesan Bishop**

I

Established by the Holy Spirit himself to rule the Church, *successor* of the Apostles whose powers, functions and privileges he shares, *possessing* the plenitude of the priesthood and *having by divine right* a preeminence and authority over ordinary priests, *the diocesan bishop* will be considered as *father and superior* of the Missionaries of the Sacred Heart.

II

They will be entirely devoted to him; they will respect his will in everything; they will always take up his defence and do nothing of importance without consulting him.

III

They will give witness always of a very deep respect and a very great deference for all ecclesiastical authorities.[65]

#### **Article 3**

##### **Civil Authority**

I

The Missionaries will respect authority in all its representatives. They will submit to the laws of the State. They will not profess any political opinion. They will not come out in favour of any party. They will never speak against the government or against those who represent it.

II

They will never make themselves objectionable to departmental authorities. They will

always have good relations with local authorities. [66]

## CHAPTER TWO

### The Missionary on missions

#### Article 1

#### Rule for the Missionary

1. On arrival in the parish that the Missionary is to evangelize, he will go first, if he can, to the church to adore Our Lord, and to put his mission under the protection of his divine Heart, of the most Blessed Virgin Mary, of the Guardian Angels and of the patron of the parish.

2. He will then go to the presbytery and put himself at the disposition of the parish priest.

#### I

He will rise at 4.30 and not go to bed too late unless delayed by confessions. He will make his own bed; he can leave the care of his room to the servant of the house.

#### II

He will make an hour's meditation before leaving the house. He will make an effort never to omit this holy exercise even when very busy. It is from this sacred source that he will draw his enlightenment and the graces of conversion which are so necessary for him. *It is necessary to pray always and not lose heart* (Lk 18:1). These words of our Lord apply above all to the Missionary. The brief morning meditation that he can lead for the faithful would not be a sufficient reason to shorten his own.

#### III

He will recite the Little Hours in the morning, and say Holy Mass at the time the Parish Priest judges more suitable. He will be careful to have *breakfast as soon as possible* after this and not wait too late.

#### IV

Every day he will read a chapter of Holy Scripture. He will use his morning for confessions and for preparation of his instructions etc.

#### V

At 11.45 he will make his particular examine. He will make it his duty never to omit it. He will frequently go back to reflect on humility, on purity of intention in what he does, on edification etc. He will recite the Angelus on his knees.[67]

#### VI

He will be abstemious and mortified in his meals. Ordinarily he will not take more than three courses and a little dessert. He will always put water in his wine. In no way will he make known his tastes, or liking for certain foods. He will never complain about the food. He will be very careful about going to the kitchen to make enquiries about the menu, nor will he give any order to the domestic in this regard. While he should have care for his health, he will refuse all useless little delicacies thought up by fussiness, lack of mortification or sensuality. At table he will be jovial, affable and thoughtful, but also serious and reserved. His conversation will be edifying or instructive but always *charitable*. He will never speak badly of anyone whoever they may be. He will make excuses for them always when he can. He will avoid all that gives an impression of light headedness and coarse humour, as also double meanings, jokes and above all songs. He will not seek in any way to stand out by an empty show of learning which will make him look ridiculous.

## VII

He can take an hour's recreation with the Parish Priest. He will place himself at his disposition. He will be friendly, open and polite, pleasant and amiable.

## VIII

He will recite Vespers immediately after his recreation. He will use his evening to prepare his instructions, hear confessions etc. He will recite *his rosary* every day and will make every effort to recite Matins in the evening.

## IX

For the edification of the public and for his own benefit, he will do well to go and kneel from time to time at the feet of Our Lord and at the feet of [68] the most Blessed Virgin. He will tell them of his needs and of those of the faithful whom he is evangelizing. He will ask them to touch the heart of sinners. He will entrust to them his difficulties and his troubles etc., etc.

## X

After the evening meal, he can also take a little relaxation. At 8.15 he will retire to his room, finish his breviary if some still remains to be said, say his night prayer and prepare the subject of his meditation. He will go to bed at 9.15 at the latest, unless he has confessions to hear.

## XI

He will not remain more than 15 days without making his confession. He will choose for this one of the priests who inspires him with the most confidence.[69]

## Article 2

### **The Missionary's relations with parish priests**

#### I

The Missionary will have a lot of respect for the Parish Priests. He will do nothing without getting their opinion: 1) because they often know better than he what is more suitable for the good of the place; 2) because the Missionary, although successful in having his way, will perhaps leave himself open in this way to not being asked back again into their parishes. And, when neighbouring parish priests get the news from the one he upset, he and priests of the same Company will not be invited again to those areas. It is certainly better to make a little less impression, sacrifice some points of method, modify the order of the exercises, produce a little less fruit in a particular town and be invited to give Missions in a greater number of parishes, and in this way do more lasting and extensive good.

He will obey the Parish Priests in all that is just, good and even indifferent. The Sacred Heart of Jesus will bless his humility and the pastors will hold him in greater esteem because of it. It is good that he distrusts himself and that he has some confidence in the experience of the parish priests. However, it is not forbidden him to make observations especially on all that regards the good of the Mission, but let this always be as a consultant asking for advice. He will listen with respect and without ill-humour to the remarks made by Parish Priests. He will be very careful not to answer back, e.g. *You do not have experience of Missions, I know your parish better than you do* or other similar things which make a parish priest not well disposed and take away his taste for missions. The Missionary will show he is content with the observation if it is reasonable; in [70] the contrary case, he will gently dispute it or simply be content to smile and give no reply and above all not do anything that could upset the priests under whom he is working.

## II

The Missionary should manifest a lot of confidence in Parish Priests. He will consult them often. It is good that he be better than them in everything, but it is even better that he appear to believe that they have more experience and practical knowledge than him. He will conduct himself in their regard with such deference that they will be able to regard themselves as still in charge of their parish. Many Missionaries on arriving in a parish say, "Father, I am the junior of your assistants" but in fact they conduct themselves as if they were the real Parish Priest. They give orders, throw their weight around, act abruptly in an imperious manner. Let the Missionary of the Sacred Heart say nothing, but act as though he was really the junior of the assistants; because, in fact, he is only that. Let him recall that God blesses humility, that people like modesty and that the first place is given to those who choose the last. He will pay special attention not to say or even give a hint to a parish priest that the missionary alone should hear confessions during the mission, and that the parish priest should profit from his presence to have a rest, etc. This way of acting would be very imprudent and seriously compromise the success of the Missionary's ministry in the Diocese.

## III

Before doing anything about candles, ceremonies, Benedictions, hymns etc., the Missionary will sound out how parish priests feel about it, and he will never do anything that goes beyond what they want, otherwise they will give him the reputation of a man who disfigures buildings and turns parishes upside down.[71]

## IV

He will make an effort to know the practice of the local priests and do as they do. He will fit in with the strictness of some of the old priests if it does no harm to sinners and if doing it gives pleasure to the parish priests: for example, to give absolution only in the second confession; not to give communion to those who have not heard or will not hear Mass. In parishes where the parish priest keeps up similar practices, it is extremely important, in the interest of religion, that all priests in the same locality have the same practice, follow the same principles and make the same decisions as much as possible. Besides this, these practices in fact have their good points. He will ask the Parish Priest to bring him up to date about the abuses he wants to reform and to tell him how he desires that he combat them, etc. Then they will plan together, following the same principles, and will make the same decisions. Nothing is more damaging to the good of a Mission than to act in a contrary fashion.

## V

The Missionaries will do well to be informed about the opinions of the parish priests. If the Missionary cannot share the way they feel, he will keep silent. No discussion with them. He will not convince them; and they will accuse him of lacking in judgment. He will adjust himself to their favourite topics of conversation. His manner will be gentle and polite, with dignity and affability. He will never gamble under any pretext whatsoever. He will be thought better of for it.

## VI

He will not speak badly about the Parish in the presence of the Pastor. He will appear always content and resigned to whatever happens. It is necessary that the parish priest be the first to say to him [72]: "Few people are coming; it is not a good parish etc". The Missionary should reply kindly that speaking in general, it is basically a good parish; that those who

come edify him; that if he was better and more able, the others would come, etc. He will not be in complete agreement with the parish priest when he speaks badly of his parish 1) either because he is looking on the dark side of things and upsetting himself too much, and then charity makes it a duty for the Missionary to reassure him and comfort him; 2) or because he sees the things just as they are, but basically he loves his parish in general. If the Missionary excuses his flock, he will be pleased with his tactfulness, politeness and charity; 3). or, finally, because he is deluding himself, which is normal, and he sees his parish as better than it is, he exaggerates the good he is doing there. He complains, it is true, but he adds interiorly, "Yes, but I have good people, associations that are doing well etc., etc". Then, if the inexperienced missionary joins in the complaints of the parish priest, he will be hurt; he will think that he does not know how to appreciate the good he has done and that his pride is hurt because of the scarcity of fruit in the mission. The Missionary, therefore, should assert forcefully in reply what the parish priest himself was saying under his breath: "Doubtless things go badly here as everywhere, but you have such good people, your associations are doing well etc". The Parish Priest will be content and see in the Missionary much perception and judgment etc. However, the Missionary should be on his guard; he should not fall into the opposite fault.. His praise should not be exaggerated, otherwise the Parish Priest will take him as a flatterer or as a man who lacks tact.

#### VII

The Missionary should not find fault. He should excuse what is blameworthy, and praise what deserves praise. [73] He will do well to praise improvements that he notices in the church; he will show that he takes interest in the Pastor's works of zeal. A little compliment made in this regard spoken with amiable simplicity will make him rise a lot in the estimation and affection of Parish Priests. They should like him and miss him when he leaves.

#### VIII

The Missionary will not do anything on his own and will always confer with the Parish Priests for the success of his mission. He will make every effort to live in good with them. He will put up patiently with their little mannerisms if they have them. He will close his eyes to their faults; and if he notices any, he will never speak of them.

#### IX

He will ask them to tell him of anything that they notice in him that could harm the good of the mission.

#### X

He will never complain about his room except if it is too damp, about the domestics, about those employed by the church etc. A missionary of the Sacred Heart must suffer all for the love of his God. [74]

### Article 3

#### Relations of the Missionary with Assistant Priests

##### I

If there are one or more assistant priests in the parish he is evangelizing, he will be full of kindness towards them. He will strive to win their affection. He will not seek to eclipse them. It will be good for him even to bring them forward a bit, to make use of them, to entrust them with some task for the success of the Mission. They will be flattered by this attention and will be able to render him great service in gaining souls for God.

## II

If they start to tell him about their dissatisfaction with their parish priest, he will at first listen to them benevolently. He will be careful not to cut them short. Then he will calm them down, soften them little by little and break down their prejudice. He will always take the Parish Priest's side, but with prudence. If the parish priest complains to them about his assistant priests, he will act in the same way. [75]

## Article 4

### Relations of the Missionary with other priests

#### I

The Missionary will be simple, open, jovial and polite with them. His manner will not be studied, haughty, formal and worldly. He will always put them at ease. He will not assume a sententious or doctrinaire tone. He will not seek to stand out and impose his opinion. He will carefully avoid everything that gives an impression of self-satisfaction and self-assertion. Priests will find it hard to forgive any advantage we have unless we compensate for it with great modesty, extreme gentleness and affability and much humility.

#### II

He will speak little and say nothing that gives evidence of a lack of judgment. He will weigh all his words; he will say nothing that can give rise to criticism of ecclesiastics.

#### III

When what they say or do in his presence is not too reprehensible, he will show himself full of indulgence in their regard. It is desirable that they see that he is hard on himself but full of compassion and kindness for others. Generally, he will not admonish them unless the assistants or priests younger than him ask this service from him. He will not look as though he is scrutinizing their conduct, examining the running of their parish: their hymns, their liturgy etc. etc. He will close his eyes on all he sees, and pray. Any admonitions he gives will produce little fruit, more often they will produce none and will harm the Company a lot. Missionaries of the Sacred Heart will be suspected of wanting [76] to dominate priests, to spy on them and to make reports to authority

#### IV

If anyone starts to speak badly of some confrere or of authority, he will gently make excuses; he will, if he can, change the topic of conversation.. He will never lose his temper: gentleness, good example, silence at times and humility will speak more eloquently than reproach, advice, admonitions, counsel, etc., etc.

#### V

In the presence of clergy, it is good that he does not speak of himself, of what concerns him personally: his exploits, his accomplishments, deeds and the supposedly extraordinary things he has done, his success in missions, his sermons, the advantage of the method he follows etc. He will leave behind him a sorry opinion of himself. They will consider him, with reason, a man full of vainglory and pretentiousness.

#### VI

He should make sure that his confreres are the ones who speak most. He should listen readily and appear to take pleasure in the stories they tell. He will make an effort to know each one's pet interest and speak with him on that subject: history with one; theology with another; piety with another; church decorations with another; and with another, literature, the art of preaching or Liturgy etc., etc. He will make every effort to lead the conversation

always into what interests and concerns them: their parish; their church; what they have done in the past; what good they are doing now; their plans; their acquaintances, etc.,etc. The more he keeps himself in the background, the more he will be to their liking.[77]

VII

The Missionary will show much respect and deference for all priests, and especially for those who are older than him; and he will always give them first place!

VIII

He will have great charity, heart and affability, especially for clergy who are in disgrace, disedifying, scandalous. His gentleness, his thoughtfulness and interest which he shows them will do more to lead them back, to make them regret their lost fervour and innocence, in a word to convert them, than strictness, reserve, mistrust and severity.[78]

**Article 5**

**Relations of the Missionary with church employees**

I

He will take care to make himself agreeable to them by always speaking to them in a friendly manner and treating them kindly. . He will not allow himself to become impatient or irritable in their presence. He will definitely not be rough with them. If he happens to feel discontented, he will not make it known. He will not give them any reproof or reprimand. If he notices things out of place, some mixups, some infringements, he will be very careful not to reprimand them.

II

He will praise their good points, their zeal, their piety when they have them. He will not find fault in their presence, and will never complain about anything whatsoever.

III

He will take care also not to bother them too much about any ornamentation or decoration he wants done.[79]

**Article 6**

**Relations of the Missionary with servants in the presbytery**

I

He will be kind, friendly, reserved, serious and courteous and not demanding. He will not carry on frivolous, useless conversations with them, and never question them about the presbytery or the parish.

II

He will avoid anything that could scandalize them, either by word or action. He will always behave in an edifying manner.

III

While asking for what he needs, he will be careful not to take up their time or to be too concerned about himself.

IV

On his departure, he should leave them a pious memento to thank them for taking care of him. [80]



**Article 7**  
**Relations of the Missionary with the faithful.**

**§1 What he has to do in their regard**

I

In his relations with them, he will be careful not to say anything that will displease them and make them discontent. He will speak to them always with nothing but great kindness. His face will have nothing glum or severe about it. It is necessary that he brings people to love priests and religion. His language will always be refined and correct but simple and without affectation. It is good that he speaks often of God, but relevantly.

II

He will be the first to greet all those he meets in the streets of the parish where he is preaching the Gospel.

III

If the Parish Priest shows that he wants him to make some visits, he will readily accompany him. In agreement with him he can even accept invitations that he judges suitable. It is to be desired, however, that the faithful do not see him only at the *altar, pulpit, or in the confessional* (cf commentary of Brydayne). He will always uphold the dignity and nature of his mission by his conduct and conversation. He should not seek to dominate or push himself forward. Worldly pride is not overcome by intelligence, but by simplicity and humility. He will avoid all discussion and all talk about politics. Let prudence and discretion govern all his words.

IV

He will be modest and reserved with women. All the same he will be at ease speaking to them, but will not [81] look them in the face. He will avoid those exaggerated precautions laid down with the best of intentions but which the world does not always understand. He should study St Francis de Sales and imitate him!

V

May everything about the Missionary radiate the greatest piety; this is of the utmost importance. If he has not yet attained perfection, it is necessary that he at least possesses all the *external* signs of it. Public opinion about a Missionary, who people see for a short time, is formed principally from what he looks like on the *outside*; and this opinion of him is made from the first days. If the faithful say of him: *he is a saint*, the success of the Mission is assured. He will keep check on himself as perfectly as possible. In the church he will be always deeply recollected. On entering, he will go and kneel before the altar where the Blessed Sacrament is kept. He will slowly bend his *forehead to the ground* and in this position adore Our Lord for some moments. All his movements will be calm and recollected. If he says Holy Mass for the people, he will celebrate it with all the edification of which he is capable, avoiding all rush and everything that could disedify. He will take as an inviolable rule never to look at the people, nor turn himself towards them.[ Editor: this is to be seen in the context of the Tridentine Mass]. When he passes down the streets his demeanour and gait should be grave and unpretentious; everything in him should give the impression of a man of God. He should not forget that wherever he appears, all eyes are fixed on him! [82]

## §2 What he has to do to attract the faithful

I

The Missionary will have the Parish Priest announce the Mission a long time in advance. He will ask him to speak about it often and seriously if he has nothing to fear about *opposition*.

II

From the very first days the Missionary will insist in all his sermons on the necessity of coming to the exercises. He will congratulate those who come and encourage them to bring their relations and friends with them. During the first week his instructions should be thoroughly prepared and on topics that can entertain and attract people. Every evening during the pulpit notices (*glosses*) he will tell some interesting stories and announce that he will do this often.

III

He will have the bells rung for a long time and always at the fixed time. Their language is more eloquent than one thinks.

IV

He will praise his listeners appropriately. He will speak positively of the locality, the character of its inhabitants, etc. In general he will cajole the men, but never say anything against the *women*, nor against the *devout*. When he is protesting about sin, let him avoid condemning sinners.

V

On the day he wants the church to be full [83] and crowds to press in from every side, he will announce in advance a distribution of *images, leaflets, or medals* after the instruction. If he wants to have the same thing happen again, he will inform them that on Thursday or Sunday he will give them solemn blessings, but that each should bring personally the objects that they want to be blessed or to gain an indulgence. He will take the opportunity of the presence of this crowd to preach on appropriate truths of salvation. To do this in *country districts* ordinarily works wonders, but it is not suitable in towns, especially in towns *of the diocese*. At times it would even be imprudent to try it! Parish Priest should always be consulted.

VI

Sometimes the Missionary can also announce in advance an *important* topic, but without any further description of the matter in order to arouse their curiosity. This works also for an instruction that is of *particular* interest for *men* or for *workers*.

VII

If some edifying letter is addressed to him that could be read publicly, he will announce the reading of it beforehand, but *after* the sermon.

VIII

He will often invite nearby parishes to come to the instructions. He will praise their readiness to do so.

IX

It is necessary that he lets all the men sit *without paying*. It would be desirable that he could obtain this same favour for all the faithful; the advantage would be inestimable! He should make this privilege known from the pulpit and encourage the parishioners to profit from it.[84]

X

In country districts especially, it would be good if he makes several visits from the first days.

He will be very friendly above all to young people and the men. He will go in search of the sinners among them at home and at their work. He will show that he is very interested in them and likes them. He will give images or medals to the children *in their homes*. *If it is possible*, a general visit to the parish in the course of the mission would produce also the best of results.

#### XI

When the Missionary gives absolution for the first general communion, he will not fail, if the penitent agrees, to give him as a penance to come back to the instructions. He will recommend to the priests who are hearing confessions with him to do the same! Without this precaution, all those who have gone to communion would regard the mission over as far as they were concerned and would not come back again to the remaining exercises. That would be very harmful to the aim that is being put forward here. [85]

### § 3 What the Missionary should do to interest the faithful

#### I

The opening of the Mission should be as solemn as possible, carried out in a magnificent, splendid manner: peals of bells in the evening, loud chiming! Above all the church should be decorated as well as possible. (People have bodies, it is absolutely necessary to speak to the senses). The Missionary will strive therefore to decorate the church elegantly, brightly. He will use for this purpose garlands of greenery, draperies, hangings, pictures, transparencies, etc. He should use his imagination, think up something arresting that can strike people and interest them; but nothing *outlandish* or ridiculous. He will vary things from time to time in order to awaken curiosity. He should cause people to talk about the Mission and then they will come to listen to the Missionary. Once a decoration is put up it should remain until the end of the Mission. Things can be added, but not removed; thus, for example, if a statue of the Blessed Virgin is placed on a stand at the beginning, it should stay there until the closure of the exercises!

#### II

Another very effective way to gain the interest of the people is to have *beautiful illuminations*! Every evening or several times a week the church or the altar should gleam with lights, but lights artistically arranged. Coloured glass, transparencies will be of great use for the Missionary if he can get them! Above all Benediction should be magnificent. Before giving Benediction of the Blessed Sacrament, the *Parce* [Editor. *Spare O Lord, spare your people. Be not angry with us forever*] will always be sung and the triple invocation to the *Sacred Hearts* [86] of *Jesus and Mary*. So that the illuminations and decorations do not cost anything for the church upkeep or for the parish priest, an easy method is to invite those who follow the exercises of the Mission to make a small offering or to give altar candles, ordinary candles, flowers, hangings. The following day, he will be quick to thank them and congratulate them. Then to stir up their generosity, it will be good for him, from time to time, to announce a mass and have some decades of the rosary recited for those who have contributed to the embellishment of the Mission.

#### III

The Missionary will make every effort to arrange singing, but *well* carried out, with groups for instrumental music and song. He will give preference to hymns which have a refrain with a simple, easy and popular tune. It is desirable that everyone can sing them together. Besides the great advantage of attracting and interesting the faithful, they will find there a

counter-measure against current songs, and a religious form of relaxation; for when they recall these songs, they will get pleasure out of repeating them in the evening when they are going to their night meetings and during the daytime at work.

#### IV

Finally, the *ceremonies* are a most important means the Missionary can use to attract and gain interest. They have a magic power on people if he knows how to make use of them. The success of the mission depends in part on them. That is why it is useful to make use of them from the beginning. When they are placed at the end, they have only a little effect on the results. The following are the most common and effective ceremonies for making an impression. The Missionary will do well not to neglect them.

#### **First Ceremony: Opening of the Mission**

(See Article 7, §3, I)

It should be arresting and on a grand scale! It would be good to invite all the neighbouring priests to come. The *Veni Creator* will be sung solemnly, then there could be perhaps a general procession at which the clergy, members of various associations, authorities and, in a word, all the people would assist at it. On returning, the Missionary will give his discourse e.g. *come, pray, be converted!*

#### **Second Ceremony: Consecration of the parish to the Blessed Virgin**

This ceremony, as with all the others, will be announced some days in advance. It could be done on the Saturday or Sunday of the first week, in the morning for the women and in the evening for the men. It will be good if the Missionary can separate his hearers in this way. The advantage would be very great. He would know well those he is speaking to. The men would come in greater number to the exercises, for the women who would have had their meeting in the morning would not fail to praise both the preacher and the ceremony and they would see it as a duty and a pleasure to send the men in their turn in the evening while they remained at home. *The statue of Mary* should be placed on an elevated and ornate stand. Two lamp stands could encircle it from top to bottom. A crown of lights suspended over her head would make a rather nice effect. It is fitting that the Parish Priest himself recite the act of consecration. If he refuses, this honour would go to some pious, innocent child. In country districts, the Missionary,[88] if the Parish Priest thinks it prudent, could encourage all the inhabitants who have firearms to bring them. He will get them to stand in a circle before the doors of the church and give the signal to fire at the moment of the consecration. The bells could make their sublime harmony heard at the same time! This device strikes people and leaves an unforgettable memory of the mission. In the pulpit notices (*glosses*) the Missionary will do well to take an advantage of the confluence of people to speak of some beneficial truths that instruct and move their consciences.

#### **Third Ceremony: Solemn promulgation of the commandments**

This ceremony could be carried out on Tuesday of the second week. For this, an altar will be

placed in front of the pulpit, after having adorned and illumined it brightly. The book of the Sacred Scriptures will be placed on it. The Parish Priests from around about, notified in advance, should be there. The Missionary will say a few words to stress the goodness that God has shown us in giving us the commandments; then, at an agreed signal, the priests in surplice will read them out loud one after the other. After this the Missionary, taking the floor, will cry out: *You have just heard them, my brethren etc. This is the rule for you to follow. Have we always followed it? etc., etc.* Such will be the subject of his instruction.

#### **Fourth Ceremony :**

##### **General Communion**

In a mission of three weeks, the first general communion of the women is usually done on the Thursday or Friday of the second week, the twelfth or fourteenth day, and that of the men on the following Sunday. On the occasion of this solemnity, there will be new decorations, ringing of bells the evening before, explanation of the order that should be followed, advance practice for all in repeating the refrain of the hymns that will be sung during the communion. The first general communion for the men will be made in the [89] same manner as that for the women. Some fear at times that when only men are admitted they may not be numerous, but there is a reply to that. First, this drawback is not to be feared in parishes where the faith is still alive. Secondly, in other localities this less numerous communion may nevertheless give greater edification, for in such parishes, where one usually sees only women go to communion, two hundred or even one hundred men make a nice sight if the Missionary knows how to position them in the nave of a church and has them come forward in orderly fashion to the Holy Table. And moreover, experience teaches that, if the general communion has around 300 men, next day a rumour will spread in the parish and round about that they were at least 600.

Some Missionaries put the general communions off almost to the end of the Mission, but the very powerful effect of example is lost. This is perhaps the greatest mistake that can be made in the direction of a mission.

Nothing should be neglected in order to have participate in the first general communion some hardened sinners, some notable converts, some who are slow to come forward. These examples will arouse and encourage those who are still hesitating.

#### **Fifth Ceremony :**

##### **Blessing and consecration of little children to the Blessed Virgin**

This ceremony can take place the afternoon of the same day as the first general communion for women. In order to avoid cries, disorder and confusion, [90] it is fairly common to admit only children who are three years old or more. The other younger ones will be represented by their parents. This ceremony attracts the last mentioned very much! The Missionary will have singing and sounding of the bells to drown the noise until he enters the pulpit.

#### **Sixth Ceremony :**

##### **Consecration to the Sacred Heart of Jesus**

The Missionary could have this on the day of the general communion for the men; that is to say, on the Sunday evening, the fifteenth day of the mission. In order to avoid any trouble

and expenses in preparing new things, he will expose the most Blessed Sacrament on top of the stand for the Blessed Virgin, whose statue will be put back there on the following day. It would perhaps be better to arrange an enhancement above the tabernacle; it would serve for Benediction of the Blessed Sacrament on the day of the closure.

**Seventh Ceremony :**  
**Solemn service for the dead of the parish**

The Missionary will have the church and all the altars hung with black. He will arrange a catafalque in the middle of the nave, and put funeral coverings and emblems on it. After having cast sadness and fear into their hearts by this arrangement, he will go up into the pulpit and give a powerful and moving instruction. He will call forth the dead and ask them if they now understand the value of their soul and the importance of salvation, etc. Or he could well have a procession to the cemetery, if time permitted, and there on the tombs, amid the corpses, the dust and bones, give a picture of our last hour, of judgment by the Lord and of the torments of those souls who groan in purgatory etc.

He could place this ceremony on Tuesday of the third week. He could take advantage of this situation to have a second general communion for the women. He will encourage [91] all those who have not yet made the mission to prepare themselves for that day.

**Eighth Ceremony :**  
**Renewal of the baptismal promises**

For the Thursday of the third week. Encourage again the women who have neglected to go to communion on that day. The Missionary will have decorated as magnificently as possible the baptismal chapel. He will see that there is a good lamp. People will process to the chapel with the cross at the head, singing the hymn: "*When the holy water of baptism*" etc. After having made people appreciate the benefit of baptism, the preacher, surrounded by the parish priests of the locality, will say:

*This benefit is not granted by God without some commitments on your part.*

Then, addressing himself to the priests themselves:

*Faithful pastors to whom the Sacred Heart has confided this flock, answer me! When you baptized these children of wrath, to what did they commit themselves?*

The parish priests will reply in a distinct and clear voice :

*They promised to renounce etc.*

The Missionary will cry out:

*Very well, my dear brothers, have you done this etc. Then, priests of Jesus Christ renew the promises in the name of your flock.*

The parish priests will say out loud:

*We want from now on etc...*

The Missionary will go on:

*Kneel down, kneel down (everyone will do this). Let us ask pardon of God! etc. Pardon us, my God, for this indifference, for these blasphemies, for these profanations of days of obligation, for etc., etc. We renounce all these sins that have so often brought death to our souls.*

Then all will return to the altar singing; and benediction of the most blessed Sacrament will be given. This ceremony is held in the evening.

### **Ninth Ceremony : The erection of the cross**

This is done on Sunday, the closing day of the Mission. The Missionary will see that the cross is constructed artistically so as to make it more valued and more worthy of respect by the people. In this ceremony he will make use of the most striking devices and imposing display. He will place the cross on a triumphal bed or on a stretcher decorated with greenery and hangings. He will choose [92] around twelve men whom he will take care to have dressed appropriately for carrying this precious load. Twelve children from the choir, nicely dressed, will cast flowers along the way before it!

The clergy and the parish banner will lead the procession. The children will follow with their banners, the girls dressed in white and the statue of Mary carried by some of them. Various groups for plain chant, music and hymns will be stationed at intervals. Hangings will be placed in the streets, triumphal arches will be set up and all the bells rung.

The Missionary will see to the general order of the procession. Arrived at the place for the erection, he will have all the assistants arranged in a circle, then, mounting on the Calvary platform, he will develop in his talk, with dignity as well as substance, the riches of the mysteries of the cross. He could say:

*My very dear brethren, we want to leave in your midst a Living Missionary who will bring about in your souls what we can only commence by the grace of Jesus Christ. It is the cross of the divine Jesus! etc. You will see it frequently etc. It will speak to you eloquently and repeat for you in a more effective manner the sacred truths that we have announced to you etc. The sight of it will recall for you your promises and it will speak to you of the value of your soul, of time and of eternity etc., etc.*

There follows the erection of the cross. Since it is important to erect it quickly and skillfully, the Missionary will rehearse workmen for this exercise on the vigil of the ceremony.

People then return to the church singing the *Te Deum*.

### **Tenth Ceremony: Reparation**

If there is no erection of the cross, *reparation or making amends for outrages* will be made! This ceremony can be made in two ways. The first way: various altars, decorated and illuminated in the best way possible, will be put up in the interior of the church. They will serve as places to put the most Blessed Sacrament, which will be carried in procession. At each station, the Missionary will bring out the immensity [93] of the sin he wants to make reparation for etc. He will implore the mercy of God on the faithful, plead for them for grace and in their name take the resolution to live better in future. On return, a further making of amends and solemn Benediction.

The second way: he could have an altar arranged in front of the pulpit and there, as a suppliant in the presence of the Blessed Sacrament exposed, he could say:

*O Jesus, you see at your feet guilty children etc. You came on earth for etc. But no, we revolted against you, etc., etc. The blind to whom you gave light, the dead you raised, the lepers you healed have made use of your goodness only to etc. What a crime, O heaven! what a spectacle. Ah Christians! What insensibility etc. Therefore we want to make reparation today for all these outrages. Behold us before you, O Saviour of mankind, like*

*criminals covered with confusion, etc., etc. Pardon, O my adorable Jesus! pardon for etc., pardon etc., pardon etc. Receive this public reparation that I make in the name of these souls that are so dear to you etc. Suspend the plans of your vengeance, tear up the sentence etc. If a victim is necessary, behold me, but pardon etc*

V

Some Missionaries give a farewell discourse at the end of the station *that makes people cry*. It would be better perhaps to profit from these last moments to say some practical things and finish with one or two words fitting the occasion. All the ceremonies should be announced some days in advance and on several different occasions, in order to attract a large crowd. It is the same for the decorations. In this way public curiosity is aroused. However useful extraordinary decorations and grand solemnities may be, *there are nevertheless places and circumstances where spectacular ceremonies should be avoided*. On this point, as on all the others, we should take into consideration the tastes of the Parish Priest and obey. [94]

#### **§4 What the Missionary should do to *instruct* the faithful.**

##### **I. Morning meditation**

If the attendance is sufficient, in the morning the Missionary can have a holy meditation in common in the church on some important, impressive truths. He will be careful to prepare it well and to never prolong it beyond twenty minutes.

##### **II. Morning instruction**

If he judges it suitable, the Missionary can have an instruction for pious people during the mass or at some other time. He will treat of practical topics, outline for women their duties towards God, their neighbour, themselves, etc.

##### **III. Conferences**

In places where attendance is sufficiently large, the Missionary can have a *conference on the sacrament of penance* every day or on certain days of the week. He will avoid being overlong and he will make an effort to keep his listeners interested. He can open and close these meetings with the singing of some songs.[95]

##### **IV. Pulpit 'remarks' (*glosses*)**

The usual pulpit 'remarks' (*glosses*), ordinarily coming before the *sermon*, are an excellent method of *instruction*. These remarks (*glosses*) well done are not an *accessory* but a most powerful *motivator* – the *soul* of a Mission. "The remarks" Fr. Brydayne said, "are of the utmost importance. They give quality to sermons, keep fervour burning, give to people the idea of and taste for the exercises and maintain the way they are ordered. Nothing gratifies the faithful more than the attention one gives in teaching them, in a completely natural manner, the details of the truths that are presented to them each day. Moreover, a treatment of moral questions which could not be put into the sermons finds its place in a pulpit notice. In these pulpit remarks (*glosses*) do not think of preaching, or weeping. Be on your guard to control strong emotions, but speak with a simple, dignified, composed, systematic style. It should not be like a monotonous lecture, nor a discourse or a declamation. Season the truth with some subtle proof without any display of erudition or



theology, and above all, with *incisive* language that awakens attention and gives people a taste for what has been presented and joy in practising it. The nature of the pulpit remarks (*glosses*) varies with the topics to be treated:

1. One makes use of them to deal in a more familiar way with certain dogmatic and moral truths which it is important for the faithful to know. A summary, a repetition of the main points of the previous instructions can be made etc.
2. Remarks can be used also to give information. There are three types: *information about ordinary matters, information about extraordinary matters, information about moral topics*. The first are made to announce the order and timetable of the exercises. These require very simple [96] diction and clarity of voice. The second type of information aims at indicating some noticeable thing to be done, some important exercises; they should be prepared by a statement that arrests attention and disposes hearts to great things. The pulpit remarks (*glosses*) should be well motivated and assisted by a little eloquence in diction, by a few gestures by the Missionary himself and more force in the tone of the voice. The third sort have as their object abuses to be reformed, or emphatic reproaches to be made, or individual maxims to be affirmed, or practices to be counseled, or moral topics to be developed which a discourse or conference will have touched on lightly but which are essential. These remarks need a lot of artistry and, above all, a lot of care not to fall into a declamatory tone. *Nothing has ever cost me so much*. Avoid all show of erudition; give emphasis by pauses, but never by exclamations or a rhetorical style. The *great skill* is to give more importance to these pulpit remarks (*glosses*) by a well chosen story. In addition, it is necessary that they be concise, lively, relevant and varied so as to lessen any moral harshness". (Brydayne, *Histoire de sa vie*)

## V. Sermons

Sermons should always be adapted to the needs of the listeners and carefully worked out. However, they should be simple. There is nothing so sublime as the simplicity of the Gospel. Every time the Missionary sets out to impress as an *orator*, especially in rural districts, his listeners will yawn and *look at him stupidly* without understanding him. In missions, those who speak in order to impress, are to be deplored. The sermon should not last more than three quarters of an hour.

He should never use offensive, out-of-place remarks [97]; he should weigh all his words; he should never bully people; he should be very careful not to make personal remarks about people;; he should never alienate his hearers; he should not forget that he is the friend of sinners; he should never lose his temper with them; he should feel pity for them, love them, speak with them with the language of the heart.

He should never extol himself in his sermons; nothing is more capable of destroying the fruits of a Mission. He should flee from praise and never seek it. He will avoid everything that gives an impression of self-conceit, affectation in posture, in looks, voice, gesture, style, composition. Above all, he will be simple and natural. He will always speak with *clarity, dignity, strength* and *piety*. He will take care to give these instructions:

1. On dogma. On the first days of the Mission he will do well to give an instruction on the basic truths: *Trinity, Incarnation, Redemption, Future Life, Providence*. Then on the following days, he will repeat briefly these same points in the remarks before the sermon.
2. On moral. Besides the sermons on the most important duties of a Christian, he will give

one or two instructions in the form of an examination of conscience on all the commandments of God and the Church. It is very useful to distinguish in this talk mortal sin from venial sin, defining mortal sin as *that which merits hell*, and venial sin as *that which merits purgatory*. Consciences can be enlightened in this way. This instruction will be announced in advance under the title *General examination of conscience necessary for all those who want to obtain the fruit of the mission*.

3. On the Sacraments. The Missionary will insist much on *sincerity* in accusation and the *necessity of contrition*. He will come back often to this by way of announcements. He will cite some historical events [98] that inspire *fear of sacrilege*, but he will be very careful not to distance faithful souls from communion.

4. On the authority of the Church. This instruction is important in the unhappy times in which we live.

The Missionary should take care to ask the Parish Priest about abuses that are prominent in the parish and ask him what is the most suitable thing to say on the subject. He should get information from him about the words that have a bad meaning in the locality. Without this precaution, the preacher might innocently use words in the pulpit that are badly taken by the faithful to whom he is speaking.

He will be careful not to forget the parish priest. He will speak often of him from the pulpit, but appropriately. He will praise, for example, the way he conducts himself in various situations. He will not fail to give a sermon on the *duties of parishioners towards their pastor*.

Often, towards the end of a mission, a large number of penitents who have not yet come to any exercise come to the Missionary's confessional. Here is the way to prepare them. On arriving at his confessional in the morning or evening, he can gather these penitents separately in a chapel and say a few words to them:

1. On the principal mysteries, hell and heaven;
2. On the necessity of contrition and a good confession;
3. He will make a short examination of conscience for them, but to the point and precise, dealing with the more ordinary sins, not failing to say, as if in passing, "*such a sin is mortal and merits hell, that other is only venial etc.*"

A common means which is exceptionally effective for instructing the people is to *always separate the two sexes*: to gather the women in the morning and the men in the evening (See Part II, Ch.II, Art.7, §3, 2). If the Missionary cannot [99] bring about this separation, he should try to deal with the inconvenience by repeating in the pulpit remarks(*glosses*) the topics of the preceding talks. He should once more make every effort to separate his listeners. Besides the fact that the instruction will be more adapted to the different sexes, this method has the great advantage that the women do not go out at night. In country districts, the evening instruction should ordinarily be quite late, at least one hour after sunset.

## **§ 5 What the Missionary has to do in order to move the faithful**

I

It is necessary from the first Sunday to speak to all the people and in a way that can already move their hearts. Thus, for example, in the opening sermon: on the *importance of the mission*, the Missionary, after a few introductory remarks, can speak *as an apostle* and put this question: *What is a Mission?* Hell gives you an answer: *It is etc.* Then, in its turn, heaven

gives its answer. At the same time. he will open the hearts of these poor sinners by the trust and affectionate concern he shows them. Then he will speak about *ways to make the mission well*. Here again he will cover a wide range of matter, for example, *This will be a last mission for some etc., nearness of death, judgment, eternity etc., etc.* Then he will speak with emphasis about *salvation* and the *quid prodest* (Trans. *What does it profit?*) and he will shake the hardest consciences of his listeners. [100]

He will keep them always hanging on his words, but again he will inspire more confidence than fear. He will make them understand how sweet and easy it is to be reconciled with God, above all at the time of a Mission.

He will be careful to treat of topics that are most able to make an impression, like, for example, *the Word of God, repentance, sin, putting off conversion, final unrepentance, the small number of the elect, the death of a sinner and that of a good person, the particular judgment, the general judgment, hell with its unbearable punishments and eternity!* He can say: *Hell! And who of us has not merited it? Let him stand up!* He will then recall graphically that frightful abyss, all the ministers of divine vengeance. He will make them speak, etc!! He will describe their powerless remorse, their cries of rage, their howls of despair, etc., their appalling sufferings for all *eternity!* He will cry out: *O eternity!* Would that I could follow you everywhere, my brethren, to recall for you the memory of an eternity that escapes your mind. I would enter your houses; I would go into your working places where earthly affairs occupy you, absorb you entirely! Stunned by your profound blindness, I would cry out etc. I would walk in streets etc., in places where you take pleasure etc., and there with a frightening voice etc., I would address those worldly women etc.

## II

If a preacher wants to move people, he has to show that he is moved. Let the blindness of people and the thought of the loss of these well beloved brothers redeemed by the blood of Jesus Christ touch his heart and cause him to shed tears because of his emotion and his listeners will weep! With a well produced oratorical flourish, he will be able to make everyone fall on their knees. This way of going about things has an outstanding effect on the masses!

## III

He will not be discouraged if sometimes his audience is not very numerous. Brydayne was not able to tolerate [101] a feeble discourse in such a situation, lacking fire and action. What does it matter, he would say to his confreres, that there are many or few listeners, if you are seeking really the glory of your divine Master. Didn't he tire himself? Didn't he exhaust all the resources of his Heart to question, instruct, convert a *single* Samaritan woman? Didn't he do this with the same ardour as when he preached his divine teaching to the numerous crowd that followed him into the desert? Let us always do the same, remembering that our adorable *model*, all alone, made whole missions, journeys, stops, maneuvers for *one single soul!* (Brydayne, *Hist. de sa vie*).

## IV

One way to shake everyone up from the beginning of the Mission is to let people believe that a Mission of three weeks will only last two weeks; and in this way the Missionary has all the last week to go after those *slow to come forward!*

## V

Fear is a powerful motive, but assurance is even more powerful in bringing about the conversion of sinners. For this reason every time that the Missionary speaks on a frightening

subject, he will show, at the end of the discourse, how easy it is to turn aside to a God whose first attribute is divine mercy. Besides the touching story of the prodigal son, he will do well to quote in his pulpit remarks (*glosses*) the parable of the lost coin, of the good shepherd, etc.

#### VI

The hope of a reward has a powerful effect on hearts. The Missionary will speak often therefore of heaven. Perhaps it is not spoken of sufficiently! Why always present a God armed for punishment? Hasn't Paradise a thousand time more delights than hell has torments? Let us return to this beautiful subject in some of the usual pulpit remarks (*glosses*). [102]

#### VII

Another means of touching and moving people is to make known all the treasures of love, of tenderness and mercy that the *Sacred Heart of Jesus* contains! O that the Missionary would speak of this often; that he would make known its concern, its love, etc. This *adorable Heart* is not sufficiently loved because it is not sufficiently known! Let us love him first and we will make others love him. *Moreover, in order to move people, let us not forget the Immaculate Heart of Mary.*

### § 6 What the Missionary has to do to convert the faithful

#### I

He must pray, pray *a lot* and have recourse often to the sacred Hearts of Jesus and Mary and impose on himself some privations, do some penance. *Ask and you will receive. Without me you can do nothing* etc! His first mass, on his arrival in a parish, either for a retreat or for a mission, will be for the success of what he has to say. He should announce this or have it announced.

#### II

From the beginning of the Mission, the Missionary will do well to recommend its success to the prayers of some fervent communities. He will see as well that people in the parish he has to evangelize pray long before the Mission to obtain a good outcome for it. At the first meetings, he will recommend the practice of prayer in such a way as to inspire in his listeners a great confidence in this means of salvation. And since simple, easy practices are needed for people, he can [103] arrange something like the following:

1. *Every evening in the families three Hail Marys* will be recited for the conversion of sinners! Each will offer several times a day their work to God for the same intention. Besides these two practices common to all, he will encourage each one in particular to pray and do good works as much as they can for this same intention, for example, hear Holy Mass, recite the rosary, do some fasting, give some alms. He will suggest these practices from the first day of the Mission, and repeat them often to his listeners inviting them to be faithful to them. He will recommend particularly to women to pray a lot during the Holy Sacrifice when they come to the morning instruction.

2. *The second practice* to be given towards the end of the first week.

Women ordinarily pester their husbands to get them to go to confession. Friends and relations also apply pressure in this regard. The Missionary will praise their zeal and counsel them. He will promise them that they will be as successful as they wish if they pray as they

should. He will say to them, for example, "Suppose a wife has a husband who does not want to make the Mission. She should be careful not to weary him with repeated urging, but she should begin *by praying* for his conversion. This is what I would counsel her to do: Let her first say a rosary for him with the greatest devotion possible, and then let this woman, at the right moment, be content to say *a word* about the Mission to her husband without insisting too much. The next day and the following days she will continue to pray for him, but she will never speak of confession or the Mission without having recited beforehand at least one decade of [104] the rosary for him. I promise this lady that if she perseveres like this in prayer, she will see her desires heard; but to make her prayer more efficacious she will do well to involve her children, her relations and friends to pray with her. I recommend all those to do the same who have relations or friends they want to be converted. They are certain to obtain this if they pray for them with confidence and perseverance. And, in general, I recommend all those who are zealous to never fail to offer a brief prayer to Mary before encouraging others to come to the sermons or confession".

The Missionary will return to these sorts of recommendations appropriately and frequently, and he will repeat them in the confessional where he will take care to find out if a spouse or a son has already come to confession. He will have them pray for them; he will inspire this spouse, this mother to have confidence. More than once the success of this will stagger him.

3. The *third practice* that the Missionary can advise at the beginning of the second week is a *novena for the conversion of sinners*. It consists of some prayers offered publicly in the church and in families.

### III

Another *means for conversion* is to make, toward the end of the Mission, a *retreat* of some days: first for the women and then for the men. They should be actively involved, every solemnity possible should be used; exercises should be multiplied and the subjects most capable of moving people chosen, etc.

#### **§7 What the Missionary should do to get the faithful to confess**

##### I

He will urge confession from the first days with often repeated pulpit remarks(*glosses*). Above all, he will hear confessions in such a manner that penitents will praise *his kindness, delicacy and leniency in questioning them*.

##### II

No matter how small the number of men who come forward, he will have times fixed for them *separately* from the women. The *evening and early morning* suit them very much.

##### III

From the first Sunday, he can hear the confessions of a certain number of men if he so wishes. For that he will take care to have the parish priest announce from the preceding Sunday that the confessions, *principally those of the men*, will commence the day itself of the opening of the Mission. He should repeat this notice on the opening day. If few men come at first, he will recommend to whoever comes first to send some others. He will not fail to congratulate those who give this good example.

##### IV

He will hasten confessions more by saying now and then that if one leaves it off too long, the confessors, and above all the Missionaries, will not suffice later on for this task because

of a too numerous concourse of people.

#### V

No matter how small the number of penitents, the Missionary will always arrange things so that no one is obliged to wait a long time at the confessional for his turn to arrive. *This is a serious inconvenience that discourages some* and to which attention is often not paid. Here is [106] a very simple method to remedy it. The Missionary will have numbers prepared in advance 1. 2. 3.etc. On arriving at his confessional in the morning or evening he will give each a numbered card in accordance with where they are sitting. Then, as each enters the confessional he hands over his numbered card, or puts it in a place arranged for this. Those who find they have a high number (e.g. 15-20) can go home and do their work etc., and return some hours later to the church without losing the place that had been assigned to them. If it happens that the Missionary cannot confess all those to whom he has given number-cards at the first session, those who remain will receive the first numbers at the following session, provided, however, that they arrive at the time fixed, for he will give new numbers twice a day. He will take care *to announce this method* from the pulpit. Generally people are happy with it.

#### VI

He will say *frequently* that those who have not been to confession for forty or sixty years have nothing to fear, that he will welcome them kindly; that he will help them make their confession by questioning them! Every day he should say some words of kindly invitation to these poor sinners who are so dear to the *Sacred Heart of Jesus*! Some penitents who fell away after their first confession do not dare come back. They believe that it is impossible now for them to profit from the mission. A word of encouragement will bring them back to the confessional. There are Missionaries who say from the pulpit when three or four days remain before the closure of the Mission: *It is too late now to come and begin their confession to the Missionaries; it is necessary to go to priests of the locality*. Would Saint Vincent Ferrer, Saint Francis Regis have spoken in this way? The poor sinners, put off by the Missionary, do not go to anybody.[107]

#### VII

At the beginning of the last week of the Mission, the Missionary will imitate the *Good Shepherd* who goes in search of lost sheep. He will leave his confessional to go to find those unfortunate people whose hearts still remain hardened. This step almost always produces some fruit. Often even it has astonishing results in country districts and small towns! *Seek and you will find*. (See Part II, Ch II, Art.2)

#### VIII

The most efficacious means to make people come to confession is that the Missionary himself hears the confessions of a great number of penitents. This is why he will be as *brief* in hearing confessions as, first, his own conscience and , second, the conscience of the penitent allows him. One reads in the life of Saint Francis Regis that during a *one month's* mission he heard in one parish on his own more than *two thousand confessions, almost all general confessions*. In the life of Blessed Claver, we read that he heard in one Lent the confessions of four thousand Negroes and, in the annals of the Propagation of the Faith, that a missionary heard in one year the confessions of *fourteen thousand* and eleven people. It is possible to do things quickly and well! He will ask at the beginning from the Penitent who comes: *Do you wish that I question you?* And if he replies, Yes, he will begin a series of short, incisive, precise questions. And without hurrying the penitents, he will have soon passed in

review all the commandments. If the penitent asks to make a general confession which he has not made before, the Missionary will *ordinarily* allow him to do so:

First, because a general confession is very *useful* and above all during a Mission.

Second, it often happens that it is *necessary* for the penitent although at first glance the confessor judged otherwise.

Third, ordinarily one loses more time in deciding that it will not take place than for the confession itself, because when one puts oneself to it, a general confession is not any longer[108] than a confession covering one year.

#### IX

The Missionary will be very eager to hear the confessions of the faithful. His zeal should always be governed by prudence. He will go assiduously to the confessional at the times he has indicated. He will receive the poor sinners with the charity of the Hearts of Jesus and Mary and will be very reserved particularly with women, while at the same time dealing with them with gentleness and kindness. He will see them, in so far as is possible, only in the confessional. He will not receive any of them in his room. If they need to speak with him, he will interview them in the reception room or in the office of the Parish Priest.

#### X

In all his decisions he will follow the principles of sound *theology*, avoiding carefully all that gives evidence of *laxity* and *severity*.

It would be desirable that while hearing confessions he has a crucifix in his hand or before him.

He will strive not to lose sight of the holy presence of God. He will raise his heart often to him to ask for his enlightenment and his protection and when he is obliged to hear certain problems, he will say often: *Rescue me, O Lord, from sinking in the mud* (Ps 69:14). He should weigh all questions attentively particularly on the *sixth commandment*, watching carefully that he does not ask imprudent questions. *Scandal is easy in such delicate matters*. His words and expressions must be as chaste as his heart. He will always draw his exhortations from the Sacred Heart of Jesus.[109]

### §8 What a Missionary should do to prepare the faithful for absolution

#### I

He will inform in advance *all the women* who have to take part in the first general communion, fixed for the Thursday or Friday of the second week of the Mission, that they should not fail to *all come* to the morning instruction on the day before. Here is the plan he can follow:

First, at the beginning of this meeting, he will recall briefly and very simply what has been already said on the *principal mysteries*: on the future life, that is to say on *hell*, *purgatory* and *heaven*. Then, with the whole congregation, he will conclude with an act of faith in these mysteries.

In the second part, he will give some practical ideas to *children*, *parents*, *employers*, *domestics*. He will recommend to them *flight* from dangerous occasions of sin, *prayer* in temptation, and *frequent reception* of the sacraments. Before passing to the third part, he will have the people sing some verses of hymns and recite a decade of the rosary to ask for contrition. Then he will have his listeners make three acts of contrition: *the first while thinking of hell*, after having painted a vivid picture of it. All the people will repeat his words while he says the act of contrition in a loud voice. *The second, while thinking of heaven*, and

in the same manner. *The third while thinking of the passion of the Saviour.* After having spoken for some time about the sufferings and death of Jesus Christ he will fall on his knees with the faithful at the foot of his cross and deplore publicly the faults which have shed the blood of a God.

He will then hear confessions all the morning. On that day, which is the vigil of the women's communion, there will be no evening instruction for the men, but at 2 or 3 o'clock in the afternoon he will give a very short sermon for the women [110] at the end of which he will give benediction and continue to hear confessions. He will follow the same method for the men.

## II

So that all the people who are going to communion on the occasion of the Mission hear this last very important instruction we have just spoken about, especially because of the practical ideas that are given in it, usually two of these other general communions are held in a Mission of three weeks: one of these for the women, on the last Thursday or Friday, and the other for the men, on the last Sunday. Then on the day for absolutions, an act of contrition is made in the manner just explained. This method is better than having people make their communion *individually*. However, the second general communion should only be announced when the first is already over.

### **§9 What the Missionary should do to get the faithful to come to communion.**

A very great solemnity – joy, expansiveness on the part of the Missionary. Plenty of order in this ceremony. The order varies according to the arrangement of place, chairs and pews. The Missionary should always have things arranged in a way to avoid disturbance and blockages and make great allowance for edification. (See *The Manual for Missionaries*, p.145) [111]

### **§ 10 What the Missionary should do to have the faithful persevere**

#### I

He will have to inspire in them a great devotion to the *Sacred Heart* of Jesus, inexhaustible source of all graces; encourage them to have recourse to him often etc., and to make a short pious invocation to him every day, morning and evening, e.g. O Sacred Heart of Jesus have pity on me! This is an infallible means for perseverance according to Blessed Marguerite Alacoque

#### II

He will strive to engrave in all hearts a solid devotion to Mary. It is one of the most effective means for perseverance according to Saint Ligouri. He will speak often therefore of this good Mother and will bring out by well chosen examples her power and her tenderness. He will exhort the faithful to hasten to commend themselves to her from the *beginning* of their temptations and to continue to pray until the temptation has passed. If he can get the greatest sinners and the most inveterate recidivists to practise this, he can count on their perseverance.

The Missionary will inspire esteem and love of the rosary etc. for both sexes, for people of all ages and condition.

He will enroll in the scapular all those who make the Mission. There is nothing easier to obtain. To succeed in this, he will speak first of this devotion in the pulpit remarks(*glosses*), he will tell some stories about the matter. He will take care to explain how scapulars can be



made without having to buy them. He will let people know that there is no sin at all in failing in the recitation of the seven Our Fathers and Hail Marys (which moreover are in no way obligatory). They can even be recited while working etc. Then, he will give the scapular on the day of the general communion.

If there are some confraternities or associations in honour of Mary, he will encourage them and re-animate them if need be. If there aren't any of these pious institutions, he will make every effort to establish an *Association* of the Blessed Virgin Mary. But it is certainly not sufficient to occupy himself hastily about this for a moment at the end of the Mission. He will think about it therefore well in advance in cooperation with the Parish Priest. If the area is not completely bad, he will try to form, besides the *association for women*, an *association for men*. If in a certain locality, the name of the association raises questions, he will call it '*catechism of perseverance*', or any other name.

### **Rules for an Association**

#### **1 Organization.**

1. A *president* who is first in authority. He presents those who want to be received. In meetings he leads the prayers of the association.
2. A *vice-president* who replaces the president when need arises.
3. Four councillors or a greater number. They give their opinion on what concerns the association.
4. Some *other office bearers*, e.g. *a secretary, a treasurer, a sacristan*.
5. The Council, which is composed of office holders of the association, deliberates on important points that concern the association, but nothing is done except with the authorization of the priest who directs the association.
6. And last come the simple members of the association.

#### **2 Meetings**

The meetings take place on fixed days. They can begin with a decade of the rosary and with the singing of some hymns. A short exhortation or talk follows. It concludes with the singing of an antiphon to the Blessed Virgin Mary or a hymn in her honour. (It would be good if the members of the association were provided with the means to recreate together every Sunday)

#### **3 . Practices of the association (none oblige under pain of sin).**

1. The members of the association add *three Hail Marys* every day to their morning and night prayer.
2. They go to confession every month or at least every two months.
3. The *patronal feast* of the association is the *Assumption* for the men and the *Immaculate Conception* for the women.
4. The members ordinarily have a set place in solemn processions. A banner precedes them.
5. They should be present *faithfully* at meetings, which take place at least every month. (Care should be taken to note down those who are absent).
6. The members will give one franc each year to cover all expenses.

#### **4. Admission into the association**

1. Anyone who wants to be received lets the president know, and if the Parish Priest

approves, the president lets the applicant know he is received as a *postulant*.

2. After one month or later, the council deliberates and, if the postulant gets the majority of votes, he is admitted into the rank of *novice* or *probationist*.

3. Some months later, after a further deliberation of the council and on receiving two thirds of the vote, the postulant is received as a *member of the association*. On that day, new members have to go to communion and make an act of consecration with a candle in their hand. The postulants attend none of the meetings; the novices are admitted to them, but they are not yet inscribed in the register of the association.

### **5. Duties and virtues of the members of the association**

1. They must give good example by their regular attendance at church services, their recollection in the Holy Place, respect and obedience towards their parents.

2. By keeping away from places of dissipation, from worldly gatherings and from dangerous associations

3. They will be united among themselves by the bonds of sincere charity; they will visit one another in times of illness.

### **6. Means of closure**

1. The members of the association who stray from their duties will be at first warned with charity.

2. If they fall into the same faults, the Council will *suspend* them, that is, for a fixed time they will not be allowed to come to exercises of the association.

3. Finally, if offenders do not correct their ways, they will be *expelled* from the association by a new judgment of the council. Those who give any public scandal can be expelled even for a first failure.

## **III**

Another means for perseverance that the Missionary should not omit is to have a determined prayer said during forty days, e.g. the evening family prayer, adding one Hail Mary to ask for constancy in good and to advise communion for the same intention on the Sunday that follows the fortieth day. On that day solemn Benediction of the most Blessed Sacrament etc. And if some priest from the locality or around agrees to it a discourse on *perseverance*. In this instruction insist on these four points: 1. Ways of resisting temptations. 2. Conduct to be followed after a fall. 3. Advantage of frequent confession. 4. Ways to correct certain vices, like *blasphemy* etc..

## **IV**

Lastly, a final means is to give out *printed mementos of the Mission*. The following could be written on them:

1. What has to be done when one has the misfortune to fall again into mortal sin: Make an act of contrition, go to confession as soon as possible and never become discouraged.

2. What should be done when one is tempted, principally against the holy virtue of purity: Commend oneself from the start to the Sacred Hearts of Jesus and Mary etc.

3. How often a year it is necessary to receive the sacraments: For women: every month or two months; for men: on the principal feasts of the year.

4. What should be done to correct certain habits like blasphemy etc.: Every evening, after prayer, pause a moment to recall if one has blasphemed during the day etc. If one

recognizes that one is guilty, recite an act of contrition for penance and continue thus until the habit, whatever it is, be eradicated.

Printed at the foot of these four means for perseverance, people should be encouraged to read often and memorize some phrases concerning *salvation, the soul, death, judgment, eternity*.

## **Article 8** **Relations of the Missionaries among themselves**

### **§1 With those on the Mission**

I

If several Missionaries go together to evangelize one and the same locality, one of them will be nominated by the Superior of the community as *Director* of the Mission. He will have all the privileges and prerogatives of the Superior.

All the others owe him obedience. Their relations with him, their dependence and submission will be the same as with the Superior of the house.

Each evening, they will relate to one another how they have acted. They will make a chapter of faults and inform each other charitably of them. They will have morning and evening prayer in common and will go to confession to each other every week.

III

The Director of the Mission will regulate the tasks of each Missionary. He will set up a notice board for the discourses and instructions that each will have to give after being consulted beforehand. He will do nothing on his own and will always take counsel with those who work with him. Let him be on his guard not to want to do everything himself and to always take on the more spectacular tasks. He will give to each the ministry in which he is most successful. For one, it is the *meditation*, the pulpit remarks(*glosses*); for another, it is the conference or sermon etc.

### **§2 Relations of the Missionaries with the Superior of the community**

I

They will write to him every week at least and keep him up to date with all that happens. They will share with him their sufferings, their work, their obstacles, their hopes and their successes.

II

They will consult him in all their difficulties as much possible and will follow his advice.

III

They cannot go out of the region without his permission. [117]

## **Article 9** **Virtues of the Missionary**

I

If the Missionary of the *Sacred Heart* wants to make his work and his words effective, he has to imitate his divine Model who, the Gospel tells us, started by doing and then by teaching. *Coepit Jesus facere et docere* [Trans. Jesus began to do and to teach]. It is after having passed his life in the practice of all the virtues that our Lord told us: *Happy the poor, happy*

*those who suffer persecution for justice sake, happy the gentle etc.* People understood his language. The Missionary of the Sacred Heart has to be the same. As with Saint Francis of Assisi, the sight of him should be a continual sermon. Let him strive then, according to the advice of the Apostle, to present himself in all he does as the *model* of the virtues that he teaches. It is necessary that people see in him:

1. *A profound humility and a great distrust of himself* so as not to attribute the conversion of souls and other successes of the Mission to his efforts and to his work, but faithfully give all the glory to God, keeping for himself only the confusion of his weakness and his faults.
2. *A great faith and perfect confidence in God* so as not to allow himself be discouraged in troubles and contradictions and not to be disheartened because of the difficulties he comes across in his tasks.
3. An ardent zeal for the salvation of souls and a great charity for going to search for them and help them.
4. *Much prudence and simplicity* for leading them directly to God.
5. *Great gentleness and patience* for attracting them and supporting them in their failings.
6. *A great detachment* from the things of earth in order to be more free in the tasks he undertakes for God, and more suited to inspire others with the desire for the goods of heaven. [118]
7. *A continual mortification of body and spirit* so that his natural reactions are not obstacles to the working of grace.
8. *A great indifference* in regard to tasks, places, times and persons so as to seek in all things nothing but the fulfilment of the most holy and adorable will of God. Consequently, even one who is outstanding in a Mission should always be disposed to readily agree that another comes to take his place if that is the will of the Superior.
9. *A great spirit of prayer and much edification.* By this he will produce more fruit than with all the knowledge and eloquence he might be able to use. *Prayer* will draw an abundance of graces into him and will give unction to his words, and his good example will dispose minds to receive readily what he communicates to them after having received it from God. [119]

## **Article 10**

### **Departure of the Missionary**

I

Immediately after the Mission, the Missionary will leave the parish promptly and quietly, in the evening or early morning if that is possible. If he needs to remain there longer, he will ask permission for it from the Superior after having explained to him the reasons that require his presence. He will return directly to the community, unless he has obtained permission from the Superior to go elsewhere.

II

On return home, he will make a retreat of one or two days as the Superior judges necessary. It will be the same before his departure for a mission. During his stay in the community, he will apply himself to imitating the hidden life of Jesus and Mary.

## **Article 11**

### **Requests for missions**

I

All requests for Missions, retreats etc. will be addressed to the Superior of the community. He alone will reply.

II

No Missionary will undertake one without his permission.[120]

## **Article 12 Stipends for Missions**

I

Missions of the Sacred Heart will be given *free of charge*. However, taking into consideration our present poverty, Parish Priests will pay only the travel expenses etc. occasioned by the Mission.

The community will bear the expense of them as long as it can. The advantage will be immense! How many parishes there are that are deprived of the benefit of a mission because the Parish Priest or the nature of the parish is too poor to be able to meet the necessary costs.

II

All voluntary offerings in favour of our work will be gratefully accepted.

III

We will pray especially for benefactors of the house.

## **Conclusion**

The greatest charity, the most perfect unity will always reign among the members of the little Society of the *Sacred Heart of Jesus*.

Gentleness, humility, obedience, the spirit of poverty, zeal etc. sacrifice, devotedness will be the traditional feature of the Missionaries.

**All for Jesus and nothing for self!!!  
All for heaven and nothing for earth!**

**For those who will follow this rule  
peace be upon them and mercy.  
Gal. 6:16.**

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